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# THE POWER THAT WINS

Ralph Waldo Trine  
*and* Henry Ford  
*Talk on Life*



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THE POWER THAT WINS

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BY RALPH WALDO TRINE

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THE HIGHER POWERS OF MIND AND SPIRIT  
IN TUNE WITH THE INFINITE  
WHAT ALL THE WORLD'S A-SEEKING  
THE NEW ALINEMENT OF LIFE  
IN THE HOLLOW OF HIS HAND  
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THE GREATEST THING EVER KNOWN  
EVERY LIVING CREATURE  
CHARACTER BUILDING THOUGHT POWER  
THE WORLD'S BALANCE WHEEL

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RALPH WALDO TRINE



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# *The* Power That Wins

Henry Ford and Ralph Waldo Trine  
in an Intimate Talk on Life — the Inner Things —  
the Things of the Mind and Spirit — and  
the Inner Powers and Forces that  
Make for Achievement

*By*

Ralph Waldo Trine, 1866 -



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PART ONE





# THE POWER THAT WINS

## PART ONE

MR. TRINE: I am glad to see you. I wonder if you can recall what has led to my being here in Dearborn at this time. About four years ago, I went to see Douglas Fairbanks in Hollywood, in connection with a moving-picture story of a book of mine. When I went in I said, "Mr. Fairbanks, I don't know whether you know who Trine is or not." "Don't I?" he replied. "Just wait until I show you a specially inscribed copy of *In Tune with the Infinite* that Henry Ford sent me."

MR. FORD: Yes, I remember sending that book to Mr. Fairbanks. Back in 1914, when my associates and I were working out some very difficult problems here, some of your

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books were of great help to me. I used to keep a stock of your books in my office, to give to friends or associates who, I thought, would be benefited by them the same as I.

MR. TRINE: Mr. Ford, I am glad to hear you say that, because there is a question along the lines of one of those books that I am eager to ask you.

The world knows you as the originator of a great plant—one of the greatest plants in the world. I have walked through some of its buildings—over acres and acres of ground—where tens of thousands of men are sitting or standing close to one another doing their work, and I marvel that one man, starting twenty-five years ago, with practically nothing, could accomplish such a thing. It seems almost humanly impossible.

MR. FORD: Pardon me, you say I started with “practically nothing.” That is hardly cor-

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rect. Every man starts with all there is. Everything is here.

MR. TRINE: Yes, but what I want to say is, in accomplishing this work and in doing the big human service that you have done, you have accumulated great wealth; but to me your wealth, Mr. Ford, is the least important, the least significant part of you.

MR. FORD: Well, wealth is nothing more or less than a tool to do things with. It is like the fuel that runs the furnace or the belt that runs the wheel—only a means to an end.

MR. TRINE: Now, for my question. I hope you will let me have your mind on it. The keynote of one of my books that you have mentioned is this: "The moment we fully and vitally realize *who* and *what* we are, we then begin to build our own world even as God builds his." Now to me, Mr. Ford, the inventor, and the poet, and the prophet,

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all belong to the same class. They are seers. They have a sight—a vision of some kind—that is beyond that of the ordinary man. They are able in some way to contact something that gives them the gift of seeing ahead of, and beyond, the ordinary man.

Now I want to ask you this: Is there in your mind and your experience a Power, greater than we, that we can have contact with? Is there a possible constant kinship with this—call it if you will—Divine Power? Are you conscious of it, and do you make any conscious effort in your regular daily life to come in touch with or to contact it?

MR. FORD: It is all here; everything is here and we simply acknowledge that it is here—the essence and the substance of all there is. What we call spirit and what we call matter are one, and the All. I don't like to talk about "spiritual" and "material" as if they were dif-

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ferent or opposed. They are all one, part of All that is. The first thing in making contact with this is to set yourself right—by wanting to do the most good for the most people. Wanting to do the most good for the most people—that is what I mean by setting yourself right. It is our attitude that counts.

MR. TRINE: Is that the answer to my question?

MR. FORD: It is the beginning of the answer. Let me explain: Each is a world in himself—and at the same time a part of all there is; and all—the All—is here now. To his center—himself—he is continually attracting *little entities*—invisible lives—that are building him up, and adding to and building up whatever he is doing. Whatever he has concentrated his thought and work upon is helped and shaped by these little lives that come to him. Everybody gets help who is doing the right and

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useful thing. These little entities come to help him; they also go out from him—through the channel of his thought—as messengers to bring back what he needs. These entities are the material of growth and achievement. It is the type of our thought that determines the character and the growing volume of these little entities.

It is all here now—we don't have to think of it as mysteriously distant and separate—all there is; everything is right here among us, and we can appropriate and use it. By realizing this, and then by seeing clearly the thing we would do, or grow into, immediately a building-up process is set into operation; these little entities come and go, and carry information and inspiration and build up.

To see a thing clearly in the mind makes it begin to take form, and these little entities carry it along and give it continued form.



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Forming and seeing an ideal—a mental pattern or print—is faith. Faith is the substance of things not seen, you remember. Most people have yet to see how substantial faith is—how material it is. I say “material” where others say “spiritual,” because I am thinking of the substance of life and the universe. Man is a universe of these little lives, and he himself is the Master Cell, if you like, the queen bee, that holds it all in order. Some call the man the Soul, but one name is as good as another.

MR. TRINE: What you have just said of the little entities is most interesting; this may explain the method, the medium, or the material whereby the cause produces the effect. For if cause produces effect, there must be actual movement of force, or material, or force-material, that actually does the work. In speaking a moment ago, I used the term

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“seer,” and in connection with it, I suggested that there are men who seem to have an aptitude, or a sense perception, that is different from that of the ordinary man.

MR. FORD: Well, that is experience. Some seem to think that it is a gift or a talent, but it is the fruit of long experience in many lives. Perhaps I ought to explain that I believe we are reincarnated. You, I, we reincarnate over and over. We live many lives, and store up much experience. Some are older souls than others and so they know more. It seems to be an intuitive “gift.” It is really hard-won experience.

MR. TRINE: Then would you say that the inventor, the poet, the prophet, perhaps others who have the greater faculty or depth of seeing, apprehending things—would you say that they have the larger experience, in the lives that they have lived before?

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MR. FORD: Yes, they are older persons in *experience*. Christ was an *old* person.

MR. TRINE: Speaking again of the inventor and the prophet having certain gifts, or faculties, you may have heard of that occurrence in connection with the life of Swedenborg. He was, as you know, one of the most noted scientists in the world at his time. He lived in Stockholm, and while on a visit to a city more than a hundred miles from there, was having dinner one evening with the burgomaster of the city. Quite a group of prominent people were there, and as the dinner progressed, Swedenborg all of a sudden excused himself and went out on the veranda. Soon the burgomaster followed him out, and Swedenborg began to describe to him and to the others who also followed that a great fire had just broken out in Stockholm. He described where it was raging, the progress of the fire; by and

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by he announced that it was dying out, telling where. It was such an unusual occurrence that the burgomaster made careful note of what he said. Later couriers brought news of the fire in Stockholm—and it tallied in every way with what Swedenborg had stated at the burgomaster's dinner. How would you account for this scientist's ability along this line?

MR. FORD: He just happened to be one of those men who can *send and receive* the intelligent entities that comprised himself. I have seen somewhat similar occurrences.

MR. TRINE: Would you say in connection with mind-reading that thought is a force—that it is material?

MR. FORD: We shall not readily find out just what it is, or be able to pick it up, because we haven't any tools to work with. The subject is the mind, and all we have is the mind itself to work with. There is nothing to me

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that is more thoroughly established than thought transference, and its explanation is probably very simple—when we learn how to explain it. To my mind, thought is a force or thought has force—put it as you like. It is a stream of little organizations that go to and fro.

MR. TRINE: I think I am getting at what you mean by “organizations.” They are really the agencies, the material, that enable the body, and perhaps the brain, to function. Would you call them the force of the body? I believe we will eventually find that every cell, every atom of the body has, if not an actual brain, at least an intelligence, and an *organ of intelligence*, of its own.

MR. FORD: I am sure of it; and each of them is a body got together like our own. They have their affinities. When thought goes out some of the energies of personality go out with

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it; these energies are around us all the time. We take a trip somewhere when we need a change, and it does us good. Why? Because we leave behind the stale entities that are around all the time and know us too well. The farther and faster we go the more we lose of the entities that should be shaken off. That is why I believe in changes. We leave the old behind us, and we become aware of new intelligences.

MR. TRINE: Then you think that little intelligences form around one?

MR. FORD: Yes, we attract them; each of us is an intelligence center. These living entities become a part of us; and then they work under our direction, and according to our character.

MR. TRINE: That gets us back to a question that I wanted to ask a moment ago. To me the great fact of the universe is the infinite



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spirit of life that is back of all, working in and through all—and therefore the life of all. It may be that your theory describes the method that life uses to form its individuals, or one might say, its individual forms of expression—whatever there is in existence. To me life and being are the same.

MR. FORD: Yes, both are the same. You can not have one without the other.

MR. TRINE: You feel, do you, that if thought is a force, as we must recognize it is, there is such a thing as cultivating it in some way, so that we can use it more effectively than we ordinarily do—say by more definite direction of it, by concentration?

MR. FORD: Intensify your thought and you set up attraction. Concentrate on a job, and you attract all the things necessary to accomplish it. You attract the things you give a great deal of thought to. I have had to quit

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many jobs and wait because I haven't spent enough thought on them. I have had to wait for certain things to come around. The right conditions did not come for three or four weeks sometimes, and occasionally it has taken six months. You attract what you need by putting a lot of thought on it—then all the necessary elements or entities come round where you can use them. A thing will build itself up, if you keep your thoughts on it. Thoughts are materials.

MR. TRINE: I think then perhaps you will agree with a statement I once put in this form: Thoughts are forces, like builds like, and like attracts like. For one to determine his thinking, then, is to determine his life.

MR. FORD: I know that like seeks like. If you want to get into trouble, think about trouble, and you get into it.

MR. TRINE: There is then a positive and

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a negative type of thought—a positive type that builds and creates, and a negative type that weakens and retards, or even degenerates?

MR. FORD: Well, as far as corrective experience is concerned, we sometimes get more out of negative types than out of the positive. That is, we probably learn more from mistakes and from the hard things. What we call evil, it seems to me, is simply ignorance bumping its head in the dark; and every bump is an experience, though the price may seem at times very heavy. But we get our experience in this way—if we are not equipped to get it in any other way. Of course, there is a better way to get experience.

MR. TRINE: It was Emerson, you recall, who said that evil is merely the good in the making.

MR. FORD: There you are. Mistakes are a

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source of experience; and it is the essence of experience that we call wisdom.

MR. TRINE: Perhaps we are here almost solely for experience.

MR. FORD: I am sure of it in my own mind; and we keep on here until we are able to gain all the experience that we are intended to get from life on this planet.

MR. TRINE: There is another thing, Mr. Ford, something that a friend has told me that you know a great deal about, and that you have a keen interest in. It is recreation for young people,—and a mighty important thing at this particular time, I feel.

MR. FORD: I think young people could get a great deal of recreation out of their work.

MR. TRINE: Young people must have recreation of some kind, and if it is the right kind all the better for them. If it is the wrong kind, they may suffer from the effects.

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MR. FORD: People get experiences out of everything they do.

MR. TRINE: Don't you feel that we pay far more for mistakes than we need to, and many times lose a lot in that way?

MR. FORD: There may be something in that, but almost every one I have dealt with, has had to have experience in his own way—to learn. People complain against jazz; I don't know much about jazz; but if they need the experience that jazz gives they are going to get it.

MR. TRINE: In regard to dancing, it is needless for me to say that it is your interest in the old-fashioned dances which is bringing them to the fore again, as well as the real rich melody of the old music that goes with them. Do you feel that you are making some progress along that line and that something is coming out of it? How do you feel?

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MR. FORD: Well, that would be making a prophecy. I never prophesy. We have about one thousand classes in the schools here, and several hundred children attending the dancing classes in Dearborn.

MR. TRINE: That is interesting.

MR. FORD: We started it with the idea that it would do some good. Middle-aged people enjoy it. A great many young people also enjoy it, as well as children. Our musicians are here every day. They are out there in the ballroom now. They were playing for a little group just a short while ago.

MR. TRINE: There is another matter that I want to ask you about. It is a subject to which you no doubt have given a great deal of thought—and to which you have made a notable contribution—that of bringing education more in line with present-day needs, making it a real preparation for life, as you do



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in your Trade Schools. Can you tell me something about them?

MR. FORD: The best thing is to go out and see our schools for yourself. I don't claim to know what a perfect education should be. We know what we are trying to do. We are trying to pick up a boy on the street—twelve or fourteen years old—and keep him off the human scrap-heap. We pay him when he goes in, pay him enough to take care of himself. He becomes independent immediately.

MR. TRINE: How do you manage it?

MR. FORD: We give him a scholarship in the school. The school has been running twelve years, and we now have about twenty-seven hundred boys in attendance. But the way to understand the school is to go and see it.

MR. TRINE: I think that in addition to teaching them the various trades, there is a wonderful opportunity in education to bring to the

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minds of the young the methods whereby they get their food and clothing and other things of necessary constant use. Without this teaching and contact, we get too far removed from the source of practically all of the necessities of life.

MR. FORD: Then, in connection with the school, we shall have a museum which will show the process of building up America—at least its domestic and mechanical evolution.

MR. TRINE: Where will it be?

MR. FORD: Right here.

MR. TRINE: Will the boys go through it?

MR. FORD: That will be a part of their education.

MR. TRINE: How much of a beginning have you made of it?

MR. FORD: Most of the material is on hand. The building will be a very big affair—an enlarged replica of Independence Hall. Around

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it there will be a village, a real American village showing every phase of American life from the earliest times. And all in operation, too. I don't like "dead" museums.

MR. TRINE: There is something very enticing, as well as inspiring, about it.

MR. FORD: You see, there are very few of the arts that can be taken up successfully without getting their background in development and history, and our students will be able to get that. It will afford a very concrete way of teaching—visualizing. It's the only way I know. Besides, the further a boy is able to look back, the further he can look ahead.

MR. TRINE: How far back will it go?

MR. FORD: As far as we can go—back to Plymouth and, in many necessary instances, to Europe.

MR. TRINE: Well, that is all so interesting to me that I would like to go through such a mu-

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seum and village to-day. Is it your plan to have a real living village, people living there and working?

MR. FORD: Yes, everything will be like life. I don't like stationary exhibits. The old trades and stores and inns will be in operation in our village.

MR. TRINE: I have felt for a great many years, as many others do, that there should be a more practical or useful trend in our education, that there must come a change in our educational methods; for education is now too far divorced from life. When you think that, in addition to the work in the common school, four years are required in the academy or high school, four years in college, with an additional two, three, or four years in the professional school, in order to get the necessary equipment for the immediate work in life—it seems too great a waste of time.

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It has always seemed to me that a college curriculum should be so arranged that it gives not only the educational training, but also fits a young man or a young woman for his or her place in life. I don't want to be a prophet any more than you, but the time will come, I am sure, when Latin, for example, will be discontinued—Greek has practically gone already. While Latin still remains, *it* also will be done away with except purely as an elective. Increasing numbers of studies or courses will be brought in that will contribute just as great a quota in training, in mind discipline, and that will at the same time be of *actual value* in life. This combination will make for a more useful education. But I am sure that the world in general is greatly interested in any ideas that you have on education.

MR. FORD: The object of education, as I see it, is not to fill a man's mind with facts; it is

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to teach him how to use his mind in thinking. One may fill his head with all the "facts" of all the ages—and his head may be just an overloaded fact-box when he is through. Great piles of knowledge in the head are not the same as mental activity. A man may be very learned in books and yet be very useless; and then again a man may be unlearned in books and be very useful, very wide awake in his mind.

Education, as I see it, means putting the student in possession of the world up-to-date, so that when he leaves the school he can start in step with humanity—abreast of his time. The best that education can do for a man is to put him in possession of his powers, give him control of the tools with which destiny has endowed him, and then teach him to think.

If a young man comes out of college uneducated it is his own fault—the same would be

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true if he came out of a canning factory uneducated, or a boiler shop, or anywhere else. Any place, any work offers an opportunity for education; but it is something the recipient *takes*, it is not something that can be handed to him. A man is like a well. There is a vast amount in him, if he can only get it out. The best thing a book can do for a man is to make him think. All that a school can do for a man is to teach him how to think. It isn't what you get out of the book, but what a book pulls out of you, that makes it useful.

MR. TRINE: I think in this you agree quite fully with that noted educator, Dr. Hiram Corson. There is a thought of his that has always seemed to me so fundamental in education that I have read it many times, and I think I can give it just as he uttered it: "It is what man draws up from his sub-self which is of prime importance in his true education,

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not what is put into him. It is the occasional uprising of our sub-selves that causes us, at times, to feel that we are greater than we know."

MR. FORD: Yes, if a man can hold up his own end, he counts for one. If he can help ten or a hundred or a thousand other men hold up their ends, he counts for more. He may be quite rusty on many things in the realm of print, but he is a learned man just the same. When a man is master of his own sphere, whatever it may be, he has won his degree. The bigger education is gained through the discipline of life.

MR. TRINE: We hear a great deal these days, Mr. Ford, as to whether there are the opportunities for young people to-day—especially young men—that there were formerly. Are the same relative avenues of opportunity open for them? Some feel that the opportunities



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are not so great to-day as they were formerly, some feel that they are greater. You have had an unusual opportunity for observation both in your own experience and in your contact with many thousands of young men. How do you feel about it?

MR. FORD: There never was a better time to be young. These times are richer in material for new combinations of knowledge, of grit and of power than any which this country has seen during the past fifty years. It is when humanity is solidified, and every process is hardened by custom, and ways of doing things become set and fixed, that it is hard for the young man to create something of his own, and get a new idea started on its way. But in times like these, everybody is hospitable to new ideas.

In pioneer days the man with initiative had almost nothing ready to work with. There

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were few people, little material, limited fields for development. But what a difference now! Here are over a hundred million people, inexhaustible resources and no limit to expansion. The country is "new" again.

There never was more to be done; there never was a warmer welcome for the doer. There was a time when the path to distinction and service in this country was almost exclusively a professional path. There was little or no emphasis laid on the industrial path. To-day all that is changed. The first thing the majority, at least, of American boys think of as a successful career is not some statesman making a speech, but some artizan making a useful commodity—and making it so well and in such quantities that everybody buys and uses it.

MR. TRINE: I see you are coupling your beliefs as to present-day *opportunities* with your

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beliefs as to our real present-day *needs*,—and that is good.

MR. FORD: The world is full of ideas as to what ought to be done, but of what use are ideas, until a man comes along who will actually do the thing and set it going? You do not have to be a statesman to help the world, nor a philosopher, nor a poet—you have only to think out something and do something that will make it easier for the world to live.

We used to encourage boys by saying, "You may be president some day." But we need only a few presidents in a century so that such encouragement is foolish, in a way. But we can say to a boy, "You may be the man who is to discover a better way of housing and feeding the people," or "You may be the man who is to reform the money system." There is so much to be done that every one may look forward to having part in a big job.

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MR. TRINE: I feel from what you have just said, and from other things before, that you believe that service and standardization, or perhaps service through standardization, combine to make one of the great needs of our time. Not standardization with a lack of beauty—for you have a keen sense of beauty—but standardization with beauty; and standardization for the sake of effecting great economics in production, where with many of our present methods there may be, and many times there are, great and clumsy losses. Your ideas of education, education for life, are in some respects not unlike those of William Morris—whose motto was: Hand and Brain—in bringing greater beauty into the ordinary daily life; and primarily through a greater beauty in the things in use in the home. There is a similarity, and there is a difference. One of your fundamental ideas of education as

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shown at least in the Trade School, is the combining of hand and brain—or would you say the mixing of brain and brawn?

MR. FORD: All the arts engage the hand. The balanced work-ration includes both head and hand. When the creative hand is denied its place in the world's work, life becomes unbalanced. One of the reasons the man who is engaged in hand-work wants some other kind of work is this: he fancies that somehow hand-work is a little lower than head-work. Well, that formerly was the theory. But not any longer. The hand-worker has at last come into his own, and, even measured by the financial rewards, he is on a higher plane than many a so-called "head-worker."

We should not permit a false idea to belittle the nobility of hand-work. Why, hand-work keeps the world going.

MR. TRINE: I am glad of these words of yours

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regarding this type of worker. As a people we should be more keen as to the relatively high and important place that he and the man whom we term the ordinary laborer occupy, and deplore that short-sighted, or one could truthfully say that grossly ignorant, tendency on the part of many to look down on the "laborer."

The one who in his vanity or his short-sightedness has the tendency to do this, would do well to remember that it is only through the work of them, vast in numbers and splendid in quality, and of every type and trade and calling—even the digger in the ditch—that he himself is able to live. Without their labor there would be no automobile, or street-car, or subway, or conveyance of any kind for him to use and enjoy. There would be no house in which he could live, no bathroom for his convenience, no water for his use, no food

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for him to eat, no clothing for him to wear.

Follow it up, and we shall find that they are the ones who do the real *fundamental work* of the world, upon which others—even vast numbers who are not producers, but sharers of the structure brought into existence by the labor of such men—are able to build. I sometimes think it would be well were we to drop some of the days that we observe or celebrate, and do more adequate honor to the laboring man, both young and old—lest we forget.

And you are quick to recognize the fact that there would be no Ford Motor Company, were it not for these thousands upon thousands who in all their diversified activities labor primarily with their hands. These men, moreover, are but representatives of that vast number of laborers that I mean, who rear the structure that enables every other man, woman and child to live.

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MR. FORD: Yes, no one can do much alone. Around here we always say "we," not "I."

MR. TRINE: Our modern life with its increasing activity and speed, and its increasing needs—or at least supposed needs—is calling for every help that it can get. The pace—primarily in our great centers—is something terrific; and in many ways it is harder for some to keep up. Greater stamina and courage are constantly required. I have said many times and to many people, during the last two or three years, that I believe there is no quality or possession that people to-day right down in their hearts feel the need of and long for more than that of *courage*.

But on the whole humanity is brave. And as I touch elbows with my fellows, and as I look into their faces on the crowded busy streets as we hurry along—each of us with his own problems—I marvel at the bravery, at the



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will and the ability to do and to get along, and that there are so few who falter or fail. And instinctively, as I pass every type and kind, I find myself repeating more and more that little stanza by Ernest Crosby:

“Let your attitude toward all men  
Be one of continual embrace.  
So do—and death will not know  
Where to find you.”

To me faith and hope and courage are the same. And courage is nothing more or less than a positive, constructive, creative type of thought. It not only keeps us going, but it is all the time working along the lines we are going. It is a building, creating force or material and is constantly, if rightly held, attracting to the ideal or the pattern, that we see and put out, the elements that make it take *material form*. This, I think, stated somewhat differently, is substantially the same as you believe.

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I believe that the Master understood thoroughly that thought is a force, working for us constantly if we will direct it aright—in the form of faith and hope and courage. Otherwise he never could have said those wonderful things that he so continually repeated regarding faith. “According to your faith be it unto you.” And again: “If thou canst but believe, all things are possible to him that believeth.” Over and over he said substantially the same thing. It seemed to be one of the great truths that he tried so hard to get over into the world. It is because of the fact that thought is a force—a silent subtle force—always creating and drawing conditions around us, in accordance with the nature of the thought that we entertain and live with. In every case, the life always and inevitably follows the thought. And I think that in understanding this we are just now, as we have been for a few years

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past, coming upon one of the greatest facts in life. It was Robert Louis Stevenson, you will recall, who said: "Keep your courage up and you'll do."

MR. FORD: If there is one thing which I would banish from the earth it is fear. We must get rid of fear. I suppose the only way to do that is to see that there is nothing to fear, nothing in all life to be afraid of. The difficulty in saying these things is that it sounds like advice, but it is fact—there is nothing to be afraid of. Who was it said: "Greet the unseen with a cheer"? That's it!

MR. TRINE: The twenty-fifth of last month, the twenty-fifth of May, was the hundred and twenty-fifth anniversary of the birth of Emerson; and I went up from New York to Concord especially to be there on that day, to sit again in the library of the old Emerson house—which, by the way, remains exactly the same

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as when he went out of it many years ago. I had been there before and have known Dr. Edward Emerson, his only remaining son, and his wife for a number of years. Later in the day I met with a little group that had come out from Boston—it is an annual pilgrimage that they make on his birthday—and before them was given in the early evening, at his grave in the old Sleepy Hollow Cemetery, a splendid and intimate address by Dr. Richard Cabot, whose father was the literary executor of Emerson, chosen as such by the family.

From there I went over to the Wayside Inn at Sudbury, which, as you know, is but a few miles away, and had a very delightful time—the first time I had ever been there. It is certainly interesting the way you have got the old inn and all of its surroundings in shape again. It was especially interesting to me to

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see from so many parts of New England the very best specimens of furnishings and utensils, old andirons, lamps, candles, clocks. I have a sort of feeling that some people who go there get the impression that they were all there originally.

MR. FORD: A great many of them were original belongings of the old Wayside Inn. The old clock was there for years and years. It had been sold some sixty-one years ago for eight dollars and twelve and a half cents. It cost many times that to get it back. Many of the other things now there were parts of the original furnishings—chairs, tables, beds and things like that.

MR. TRINE: One interesting thing about it is to see the great amount of space on the inside. One doesn't realize there could be so much room in it, looking at it from the outside. What is your thought or plan in connection with it

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for the future? Is it your primary idea to preserve it for the American people?

MR. FORD: Yes, that was our reason for taking it over—to preserve it.

MR. TRINE: This month marks the twenty-fifth anniversary of the Ford Motor Company. Is it possible to give a brief sketch, touching just the few high points of these twenty-five years—the little beginnings, the difficulties, the discouragements, the successes? Every one knows about the wonderful growth and the wonderful success. There are many who would be interested to know some of the other things, and I am one of them.

MR. FORD: How many times was I discouraged? Not once.

MR. TRINE: That is interesting.

MR. FORD: I never was any more discouraged than I am at this minute—*not a particle*. I have never been discouraged. I know that I

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never had that ailment, any more than I had the measles or the whooping cough—and I have never had any of these diseases. When people talk about discouragement, I don't know what they mean. I have never had it.

MR. TRINE: Then you have no idea how it would feel—or how other people feel, when they are discouraged?

MR. FORD: I have seen people who thought they were discouraged, but it was imaginary; they have got over it.

MR. TRINE: It is truly remarkable, it seems to me, to have the chronic type of feeling, or experience, that you have stated.

MR. FORD: I have it because I feel I am here for experience. I know I am here for experience, and nothing else matters.

MR. TRINE: You think that if one has that point of view it does away with the feeling of discouragement?

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MR. FORD: Yes, I do.

MR. TRINE: If one is not born that way, can one acquire that feeling, or perhaps I should say, that state of mind?

MR. FORD: One can get anything by thinking along that line.

MR. TRINE: But at the very beginning of the Ford Motor Company twenty-five years ago . . . ?

MR. FORD: There were all kinds of ups and downs, but no discouragements.

MR. TRINE: In other words, you knew you were coming out all right.

MR. FORD: I knew that if I worked hard enough I would come out. I didn't think that there was any chance of failure. Anybody can do anything that he imagines.

MR. TRINE: Well, yes, I think you are right. At the same time I am thinking intently as to whether I can agree with you fully—that



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it is possible for all people not at some time to be beset by that something we call discouragement.

MR. FORD: It is possible. I could quote many men whom I have heard speak about discouraged moments. There are many who have told me about their discouragements, but I never thought they were really discouraged. All they needed was a little rest—a little rest would change it all, or a long journey, to leave the jaded entities behind.



## PART TWO



## PART TWO

MR. FORD: "I'll have to go now. I wish we could continue, but a group of men who have come specially from New York have been waiting quite a while, and I will have to see them now. See you again in the morning"—and glancing again at the clock, Mr. Ford was out of the door, and quickly disappeared down the long corridor of the big Experimental Building. Such was the conclusion of yesterday's conversation.

He is easy to converse with—when you get him. But to get him, at your own time, there's the rub.

He has no office hours, in fact, no office as such. He is an early riser, many times up at five-thirty, and very seldom later than six.

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After a light breakfast, he is apt to appear at the Highland Park, the River Rouge, or the larger Fordson Plant, or at the big Experimental Building, wherever the matter of greatest interest calls him on the particular day.

He always tries to keep an appointment; but he always shies at any definite appointment—that is, definite as to exact time—and this makes it easier for him. His interests are so great and so varied that he likes to wander at will, but there is always a well-defined method or plan in his movements. There is never any routine, but a system all his own. Just as you begin to speculate or conjecture with his associate in whose office you saw him yesterday, as to when he may show up to-day, the door opens and in steps Mr. Ford. Now sixty-five, he has the same quickness of movement and carriage as he had at forty-five.

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He is fairly tall, erect, slightly under medium build; and in greeting, a kindly smile, almost whimsical at times, plays over his countenance. His clear blue eyes look you in the face as he extends his hand. His clasp is warm, but never approaching the vise-like grip, and is accompanied by a simple lowering of the head and shoulders, which you instinctively feel is a manifestation of kindly deference and the very antithesis of the pompous or the I-am-it type.

On the morning following our conversation reported at some length above, Mr. Ford took a chair—he prefers the smaller straight sort—over to the wall, and placing it almost instinctively at the right distance away, he tilted back, drew one leg up into the chair in a comfortable position with—“Well, what’s in your mind this morning? I don’t want to discuss any more what we were talking about when

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we stopped yesterday—too much theory. Let's get down to facts."

MR. TRINE: All right, that's the very thing I have thought. We're all through with that. A little while ago we were speaking of thought as a building power. I think we agree that thoughts are forces, and that a force is something that does something. Now, speaking of success, is there such a thing as getting an idea and planting that idea, and sort of mentally tending it, so that it will grow, say, as a plant grows?

MR. FORD: Well, if you keep right at that one thing, yes. Everything you do, let it pertain to that one thing; but you have got to throw around it a great deal of mental power. Yes, everything is mental power. There must be thought and imagination.

MR. TRINE: Is there then a secret of success, *or a method*, if you don't like that expression,



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that will insure success? Can young men and women get hold of it, and steer themselves in that way along the lines of successful achievement?

MR. FORD: Let them decide what they want to do—then go to it. Stay at it. Do your best every time. A basic rule is to do well whatever you do, because by doing a thing well you build something valuable into yourself. Any task contains all that is essential in building up oneself. And after all, there is no success outside oneself, it is first within. One does well by oneself in doing well by whatever he has to do.

Now, if the question is, how to be successful in business, why, sense what the public wants—that is, if you want financial success. There is no harm in large sums of money, if they are kept at work opening up lines of opportunity and service. The only harmful

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money is the money that lies idle, or that is used to block progress.

The law of success is in the person himself. What is the law by which the apple becomes an apple? Well, it's the same way with success.

But there is no success without application. This means concentration of mind, labor of hand, and brain.

There must be confidence. This is a form of faith.

There must be courage. Unless you have courage, a courage that keeps you going, always going, no matter what happens, there is no certainty of success. It is really an endurance race.

There must be knowledge. This is within every man's reach; there is no favoritism here. You must know all there is to know in your particular field and keep on the alert for new

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knowledge. The least difference in knowledge between you and another man may spell his success and your failure. Guessing does not go. Trusting to luck is folly. Going it blind is taking a chance that may prove disastrous. You must *know*, and your knowledge must be the up-to-the-minute kind.

As to the moral qualities—the more you have the better. Dishonest men, by obeying the *other laws* of success, may have won a place—but it is becoming harder and harder to do that. They may have been dishonest in dealing, but they can not be dishonest with materials. They must build their brick wall true, or it falls down. They must honestly obey the law of strain, or their bridge collapses. They may cheat their customer once, but they can not cheat nature even once. Better not try to cheat either, for dishonesty is a dry-rot that creeps in everywhere. Other

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things being equal, the honest man has the better chance of winning.

The same thing is true of human kindness. All other qualifications being equal, the humane man has the edge on the hard man. MR. TRINE: I can easily see how vast numbers, especially young men and women, the world over, would be thrilled, inspired and, moreover, sustained by these thoughts, or bits of guidance, coming from you.

I think you will be interested in this—something a friend said to me in New York. He is a member of a large advertising concern, and a Scotchman, by the way. I had lunch with him one day right after I had been here the first time, and I was telling him briefly about the great plants here. He grew enthusiastic, and said: "Mr. Trine, I believe that Henry Ford is the greatest man in our country to-day." My ears pricked up, and I said:

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"Just what do you mean, Mr. Ormsbee?"—wondering if I could agree with him. "Well," he replied, "I regard a man who has been able to give, and has given, cheap, economical, dependable transportation to millions of men and women who couldn't have had it otherwise, as rendering a service so vast and so unique that what I have just said is true." I am telling you this because I am sure that you will be interested in his point of view—and he is one, may I add, of splendid judgment.

MR. FORD: I have had a lot of fun doing my part.

MR. TRINE: Right along that line: The world knows you as the originator and head of this great plant. What, in connection with it, or in connection with your life in connection with it, are you yourself most proud of?

MR. FORD: Well,—I don't know just how to

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answer that. I haven't thought along that line.

MR. TRINE: In connection with your work here in the plant, you have done something that has been almost revolutionary and of tremendous significance in the matter of wages, short hours, healthful working conditions and things of that kind. My thought is that, although you are pleased and can't help but be pleased with the success of the big work, there is something that people may forget that doesn't pertain necessarily to the success part. Is there something that escapes the popular mind in the fact that you have been able to have the kind of success that you could share with millions of people, without keeping it to yourself alone?

MR. FORD: It all lies in sensing what the public needs and working out a way to give it to them. Isn't that it? We have got a big job *right now* on our hands—to make this new

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car as cheap as we want to. We put the price ridiculously low to make ourselves work.

MR. TRINE: But when you do succeed in making the value high and the price low, whose success is that?

MR. FORD: Everybody's. There is no private success in business.

MR. TRINE: That looks almost like a new departure in industry. Now don't be afraid to answer this question—I mean, by regarding it as a personal thing on your part—or don't answer it if you don't want to: Do you feel any more interested now, in giving the greatest value to the public in the form of the car, tractor, or whatever it may be, than you did in the early days when you had all of the uncertainties before you?

MR. FORD: There never were any uncertainties. Difficulties—yes, plenty and plenty of them—but never any uncertainties. But to

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answer your question: The public looks for a better "job" now.

MR. TRINE: Do you have as much zest and get as much fun and satisfaction in giving as much for as little as you did in the beginning?

MR. FORD: If you are going to succeed at anything at all, you must do that very thing. You won't succeed if you don't.

MR. TRINE: Simply because it is the law, or partly because of competition?

MR. FORD: No, because it is the only thing that works.

MR. TRINE: In other words, you are interested in doing it for the sake of doing it— independent of any outside competition.

MR. FORD: It's the only thing that one can do.

MR. TRINE: Speaking of another matter: I know that you are very vitally interested in life from the health angle—a vital healthy body developed and maintained through



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natural simple living. You are interested in it both from the standpoint of the individual, and from the economic standpoint. It seems almost impossible to believe, doesn't it, that two million people in the United States are constantly sick.

MR. FORD: Well, most of it is preventable. Some day a sick person will not be looked upon as unfortunate but blamable. That idea is making progress already, and it promises better health conditions.

MR. TRINE: You feel, do you, that we are making real progress along that line?

MR. FORD: Oh, yes, great progress. We are already putting more mileage into the body by learning what is causing it to wear out. Man will soon be able to use his body for a much longer time, because he will discover what is necessary to do so.

MR. TRINE: I wonder if you can throw light

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on this question,—I have thought of it a great deal of late. We know that constantly new cells are being born in the body, and old cells are being constantly thrown off. This process is going on continually, and scientists and physiologists tell us that practically all of the cells in the body change entirely at least once in every twelve months, and in many parts a great deal oftener. My question is this: If that is true, and if we build the body in the best manner that we know by the right food, air and exercise, living properly, thinking constructive thoughts rather than destructive, why is it that we should continue to grow old?

MR. FORD: I can't tell you why, of course. We live long enough to fulfil some plan or purpose, I suppose, and when that is done, the next chapter follows. But there are a few things beyond dispute. One is that we don't feed on the right things. The human body

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requires various minerals, even a little copper. They are used up or wear out, and if they are not replaced, there is depreciation. Proper feeding would doubtless prevent premature age and perhaps maintain us at a healthy maturity as long as we live. Age has nothing to do with years, but with the vigor of mind and body.

MR. TRINE: Well, is there something that may enable us better to keep the body, if not in the form and condition of youth, at least more nearly in that of middle age?

MR. FORD: It will come. We need more experience and education. We have it in our own hands to determine.

MR. TRINE: I feel that there may be a great field for investigation and even discovery here. In other words and to repeat: If all the old used cells of the body are being cast out and new ones continually forming to take their

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place, is there some method, some law that we haven't found as yet, whereby we can determine, direct, or mold the form or forms these new cells take, so that they give the youthful appearance and form that we once had,—or, if not youthful, then the fulness in vigor and appearance of middle life even when one passes that period.

Some, and a large and increasingly large school, say that we can do this entirely through our thought, by the image we form and hold to; but I notice that the very advocates and teachers of this theory—even the most vigorous, not to say volatile, among them—themselves continually grow older in appearance with the passing of the years. Some of them, and many that I know, do accomplish a great deal along this line, but not all. And that is my point: *Is there something waiting to be known?* I believe there is.

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I don't mean anything along the lines of any gland transplanting or operation, stealing the organs of other animals, fellow creatures, if you please, in a vain effort in this way to make up for our own self-indulgence, or ignorance of the laws of living. I mean along the lines of natural, wholesome living; and—I don't hesitate to say—as God intended that we should live.

I believe that the mind has a great power—and only a fool could believe otherwise—but there seems to be something else; and I have a strong intuitive feeling that we can find it,—I mean the law. I don't think, of course, that it is intended that we live, at least here, for ever. I do believe, however, that we should live, and can live longer than we do; and more important than this perhaps, that we should live more fully up to par, and so right on into our later years, as indeed some do. I

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believe, moreover, that we should go out, not in a wretched, suffering, broken, or senile condition; but that we should go eventually as the ripened fruit drops from its bough, developed, ripened, mellow and mature. Without fear or foreboding, but ready and expectant, and when the time comes, with a glad and ready smile.

MR. FORD: I think we should all live in that way. It is the natural and normal way of living. It can not come, however, through artificial means. The natural life of health must come naturally, or it does not come at all. Nature, not artifice, is the source of life, and ill health is just a deficiency of life.

MR. TRINE: There is great need of an institute of research and education in this very realm, the foremost motive or slogan of which shall be: Not attempted cure after millions are diseased and suffering, but the preserva-

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tion of health and the prevention of disease with its attendant suffering and loss. Now I am going to ask a question which you need not answer if you don't want to. It is this: Who is better adapted to start this, with his own deep interest in and ideas of health, his vision, his daring, his engineering genius, his wealth,—and so his ability to do—than Henry Ford?

MR. FORD: Well, letting that pass—if it is to be done it will be done—I have thought of your former suggestion a great deal—fewer hospitals, more schools of prevention. If people can be patched up every little while at a hospital, they think they need not be careful. The day is coming when a hospital will cease to be thought of as a cure station, and will become a prevention school, a place where people are taught how to live.

MR. TRINE: The finer elements that we were speaking about—forces or materials—are we

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coming to that stage of evolution or human development where we can apprehend them more fully, understand them, possibly measure or weigh them, or at least catch the method of their action?

MR. FORD: Not any more than we ever did. This globe has been inhabited by intelligent people millions of times; and very ancient peoples, I believe, were highly developed in the arts and sciences. I believe they had all or most of the things which we think are the creations of modern progress, and some things that we haven't heard of yet. I am sure they had the automobile, the radio, the airplane—everything that we have, or its equivalent, and perhaps many things that we have yet to discover. But apparently they did not have a counter-balancing moral development; they went down with all of their otherwise high civilization. Our own physical advancement



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has had a larger balance of moral element in it, so that it may be that our civilization will last longer, though we have a long way to go yet—but we are moving.

MR. TRINE: Do you think it at all probable that some among us who have unusual aptitude or discernment—in invention, for example—are reincarnated from such a time and development, and have brought down or over what might have been the possession, or the commonplace, of such a civilization? Or again, those seemingly advanced in science, or business, or government?

MR. FORD: Possibly. What survived is wisdom—the essence of experience.

MR. TRINE: Scientists have determined that life on this globe runs far back and beyond our formerly accepted Biblical accounts of six thousand years, and have found the actual remains of animals, imbedded in the very struc-

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ture of the earth's strata and rocks, that lived six hundred million years ago. This is now well established. In Italy explorers in the archeological fields have found and unearthed the ruins of five civilizations, each buried beneath another. The high state of civilization and the attainment of various races in the far distant past, of which perhaps we now have no knowledge, that you have suggested and that you feel probable, opens up an intensely interesting field for thought. There may be much that we shall yet know.

MR. FORD: The progress of the world in our time is to a great extent through machinery which is accomplishing what man has failed to do by preaching, propaganda or writing; but even then we know very little as yet. I believe, nevertheless, that the time will come when man will know even what is going on in the other planets and perhaps be able to

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visit them. The mind is traveling faster than it did. Ideas circulate more freely. We make more mental progress in five years than we formerly did in a century. That is, the distribution and reception of new ideas have been greatly increased.

What is it that makes us think, and how do we think? Where do our thoughts come from, and how do they come?

These are always most interesting questions to me. Thoughts seem to come—and I believe do come—to the one attuned to receive them. Sometimes the “reception,” as the radio people say, is good, sometimes faulty. We seem to receive and transmit more than we create. Perhaps there is nothing new but new combinations. That is why I am so interested in people,—they are the latest and newest things on earth. But what is “new” about each individual is merely a new combination.

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The human mind is a channel through which things-to-be are coming into the realm of things-that-are. In truth, there are no exclusive discoveries. Nothing is ever entrusted to one man alone. We know now that no one man invented printing; the idea was seeking incarnation and found its way into life through several men at about the same time. Columbus was not the only discoverer of America. Destiny takes precaution that no purpose shall fail through the failure of one man; and so a new truth is always entrusted to several. It is this which leads to so many bickerings in the matter of discoveries; it is hard to prove who was "first." The idea was abroad, "in the air," and it came through to minds that were receptive, that were keyed to its quality.

MR. TRINE: You have had a ready listener; and all that you have just said has been extremely interesting to me, partly because, per-

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haps, I so thoroughly agree with practically all of it. I think that there is nothing in which my interest centers more of late years than in the fact that we are reaching the point where we are apprehending the finer laws—or rather the laws of the finer forces—in both the universe about us, and ourselves. I feel that we are getting at the laws—the How.

The radio is to me but the harbinger of still other things beyond. The Germans have a saying that we must do the first thing first. Or to be accurate it is: "Never do the second thing first." Take radio which you have just mentioned: the law of this force has been in the universe from the ancient beginning, but it was reserved for our own generation to find it, adapt it and use it. This indicates to me that beyond radio there are still finer forces, and beyond these those still finer. These all pertain to the universe *outside* ourselves. But

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they foreshadow, I believe, a greater knowledge of the powers and forces *within* us, those of the mind and spirit.

It is all here, as you say, ready for us to receive and use. Ideas, thoughts, forces, are constantly impinging, ready to break through, to those with the proper receiving equipment, and in the proper attitude to receive them. To get even the ordinary telephone or the wireless message we must *listen* for it. We must *listen* for the finer messages too. We should be better receivers than we are.

We get all of our impressions of the outer world through our five senses. Vibrations from one sense organ or another impinge upon the mind—are constantly impinging upon it—sound, sight, smell, or whatever it may be. Very well, we agree on that. Now, the inner soul center, through which we receive life, is also being animated by vibrations from the

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source or reservoir of life. They are constantly flooding it, transmitting to the faculties of the soul their impressions or images—those of which they are the source.

As the senses telegraph to the mind, so the soul telegraphs to the mind, when the mind is open, attentive and receptive. But unless the mind is brought into a condition of openness and receptivity, whereby these impressions, ideas, thoughts, patterns, can be transmitted to and received by it, their effect is lost,—they are not completely brought over into the conscious mental life. This is the faculty or the avenue of getting in touch with the very Source of things. It is the origin of intuition, inspiration, revelation, of real wisdom and power. Some in common parlance use the term “hunch.” When it is real, it pertains to the same realm.

The leading, the inspiration, the message

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comes; but in order to get it I must *listen*; and it helps me in listening to have the conditions, both within and about me, conducive to this end. In other words, it is for us to make the conscious receiving medium—the mind—not only in that initial attitude, but in that habitual attitude, so that there may be the play and the interplay between it and the soul, which relates us with the source of things, with the Great First Cause. Some of the prophets were close to reality, to the Source, as when one said: “There is a spirit in man; and the inspiration of the Almighty giveth them understanding.” And another when he said: “The Lord thy God in the midst of thee is mighty.” Another knew something from first-hand contact undoubtedly when he said: “And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the



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left." They knew perhaps but little of the laws, but they knew this inner contact, and in their receiving apparatus they were experts.

This is the faculty, I believe, which we should be developing. Some have possessed it to an unusual degree. We know, therefore, some of its possibilities. Some have called it the sixth sense. It seems to me, however, not in the same category with our five physical senses, though just as natural and as normal; it gives us direct and first-hand contact with the very source of wisdom, energy and power. As you say, it is all here. Our part is to make connection with it.

MR. FORD: I believe that all the material and insight that exists, is available for us, but we must do our part.

MR. TRINE: I want to say, in resuming our conversation, that I feel that yesterday was

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one of the most eye-opening and most satisfying days I have ever experienced. I went through the Henry Ford Trade School. And to think that in twelve years it has developed from six boys and one instructor into a school with twenty-seven hundred boys and one hundred and fifty instructors! To see the boys, American boys and boys of many different nationalities, at work side by side, with every type of machine and tool, in actual productive work is something truly thrilling.

I want to ask this: Is there such a thing as projecting that idea and plan into our high schools and colleges?

MR. FORD: Well, colleges have not as yet the opportunities to do these things, you know. They haven't the machinery and equipment required. Many college presidents would like to try it, so they tell me. But all that we expect to do in our schools is just to set up

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a working model—an example. I do not find any fault with any form of education, for I think that education of any kind is all right; but this is one method of educating young people.

I will say, however, that one of my hopes is that schools such as our Trade School, or those of a similar nature, may be multiplied throughout our country.

MR. TRINE: Have you not felt that our modern methods are too far divorced from everyday life? In other words, haven't you felt that there are various things taught in our schools primarily for discipline and training, and that the *same discipline* and training could be got in connection with subjects that are more intimately related to life, that are of actual use in the equipment for life? I think it has been all right up to the present time, but now we are facing changed conditions. It is almost a

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different world we are living in, with a new generation taking possession.

MR. FORD: Anything that has passed, is all right, in my opinion. Perhaps it had to come in order to pass. I don't quarrel with the past.

MR. TRINE: Now, that's a part of your philosophy. Just what change do you feel would *improve* our methods?

MR. FORD: The things that we are trying to do here. If we did not believe that, we should not be doing them. They may be wrong or incomplete; but they represent what I think now, anyway.

MR. TRINE: Do you think there is a time coming when there will be a way of getting that principle more fully into our regular educational systems?

MR. FORD: I think that if those in charge want to teach children life, they have to take them where life is, where it is being practised.

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They have to come in contact with what is going on, not only as spectators but as participants, actually perform the things themselves, do the work. We learn more through the hands than any other way. Did you ever think of the hand as an organ of knowledge?

MR. TRINE: Do you see anything in the immediate future along similar lines, or methods, in connection with agriculture, horticulture, and so forth?

MR. FORD: Agriculture will be handled on a very large scale. There won't be much more small farming. The fences will come down, and farm operations will be planned on a large scale.

MR. TRINE: To do that is it not necessary that more young men and women from our farms come to the training centers in order to get hold of new knowledge, equipment, experiments and methods?

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MR. FORD: Some state universities and colleges are doing good work along that line, but that's just touching the subject, you might say. Well, farming looks to me like somewhat of a side-line as far as business is concerned. We are producing our food by better methods all the time, with fewer persons and at less cost. There are only a few days in the year that farm-work can be done—only a few days that it needs to be done—as compared with other lines of business. Farmers will soon find that farming is not a full-time job. They will want to do other things also.

MR. TRINE: I wonder if you happened to notice a day or two ago what John D. Rockefeller, Jr., told Fisk University students about education? I have for many years regarded him as one of the most significant and valuable men of our country, and he is a very keen observer also.

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MR. FORD: Yes, he is a fine man.

MR. TRINE: He said to the Fisk University students that merely going to college doesn't necessarily mean getting an education. It may mean only "forming habits of indolence, acquiring an unwarranted sense of superiority, or becoming dissatisfied with the circumstances and environment in which one's lot is cast." Mr. Rockefeller's definition of what education ought not to do, might well be posted in every college. It ought not to cram the mind with dates, facts, figures; produce shrewd money-seeking lawyers; turn out doctors that reckon success in dollars, or fit men for a business life that is sharp, slick, shady.

I feel that there is a great deal of truth in it, but Mr. Rockefeller knows, and we all know, that our schools and colleges are on the whole doing splendid work, and that the young man or woman who wants to, can get most

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valuable things there. And the beauty of it is that in our country, there isn't a young man or a young woman who can't get a college education,—if he or she really wants it.

MR. FORD: There isn't anything really wrong with any of our schools. They have done the best they could so far. But educators themselves are now complaining of the defects of the system, and that is a good sign. When the responsible leaders of education are thus discontented, there is hope for progress.

MR. TRINE: I am sure that you will like, as I do, those splendid words of Elihu Root in connection with our higher institutions of learning, when he said: "It is, first of all, our colleges that must teach the qualities upon which the future of our beloved country depends. The general, the statesman, the man of affairs, all pass away and are forgotten. But to have builded one's self into the struc-



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ture of these undying institutions, to have aided the development of those priceless possessions of civilization, is to have lived not in vain, and it is to have lived in perpetuity."

MR. FORD: Of course it is true that we only live in what we are and do. When that is understood many things become clear. Even if one's work passes away, it has served as a road-builder for what follows it. Mr. Root would probably agree that even a great statesman is only one who clears the way for Almighty God.

MR. TRINE: I have been trying as nearly as possible to get hold of the real secret of your success, and what comes to me, touching merely the high points, is this: You have kept out of the hands of bankers. You have in this way saved vast amounts in royalties and in interest, from the start, which in turn have gone primarily into the expansion of the busi-

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ness. Then, instead of having in mind any stock-promotion ideas or plans, you have centered first upon thorough investigation and experimentation in order to get the foundation *right*; then you have built the very best car you could possibly build, and then you have sought to sell it at the very lowest price it could possibly be sold at. That succession of steps seems to mark the reason of your success. Then you looked well to real service.

MR. FORD: Ah! you mentioned service last, but it is first. It is the corner-stone of any success. As to the rest, it is all service too: the best commodity for the people at the best price for the people. To be successful in business you have got to make every transaction profitable for your customer,—that is the first consideration. Our organization is built on it.

MR. TRINE: Is that the plan you have followed from the start, and have all known it?

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MR. FORD: There are no two ways about it. It is the only way to keep from going backward.

MR. TRINE: Well, the result up to the present, is that you have built up a reputation so that when you have a new car coming out, you have a clientele that is simply waiting to receive it.

I recall many years ago back in Boston, right after my first book was published, I came in touch with S. S. McClure. It was he, you know, who conceived and started the first popular magazine published in America. He was, by the way, a graduate of my own college, though earlier, and I knew of him. He said: "Mr. Trine, after all, the only way that any book ever gets a large circulation is from mouth to mouth." I have often thought of it, and that same thing applies to any product of any kind, I am sure.

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MR. FORD: Yes, that is true. The valuable thing in advertising is its educational element. Advertising should be used for education, should mean something and teach something, —should explain it, so that people can get it easily. It should teach something, and simply tell the truth.

MR. TRINE: I have been thinking a good deal of what you have said concerning present-day chances and opportunities for young men and women. Have you any other thought that comes to you in connection with success? And I mean, just now, financial success.

MR. FORD: Sense what the public want, and then find the way to give it to them. There is no possible way to saturate the market if you do that. It is easily sensed, for example, that the public wants a motor-car. They want it smooth running, they want it powerful and beautiful. They want it cheap,

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but good, dependable, so they won't have to be bothered with it. You have got to sense all that, and you have got to sense it yourself.

MR. TRINE: Is the element of beauty becoming more in demand?

MR. FORD: Oh, yes. Beauty appeals to most people. Beauty begins in design. To me a good piece of machinery is beautiful. But when most people speak of beauty they do not think of quality and fitness of design, they think of color.

MR. TRINE: Are you much interested in color?

MR. FORD: I have always been interested in color.

MR. TRINE: I have been greatly interested in color for a long time, and am especially interested now, because I believe that color is in a sense the coming thing. You see it everywhere: in our national magazine advertising, and in all types of display work.

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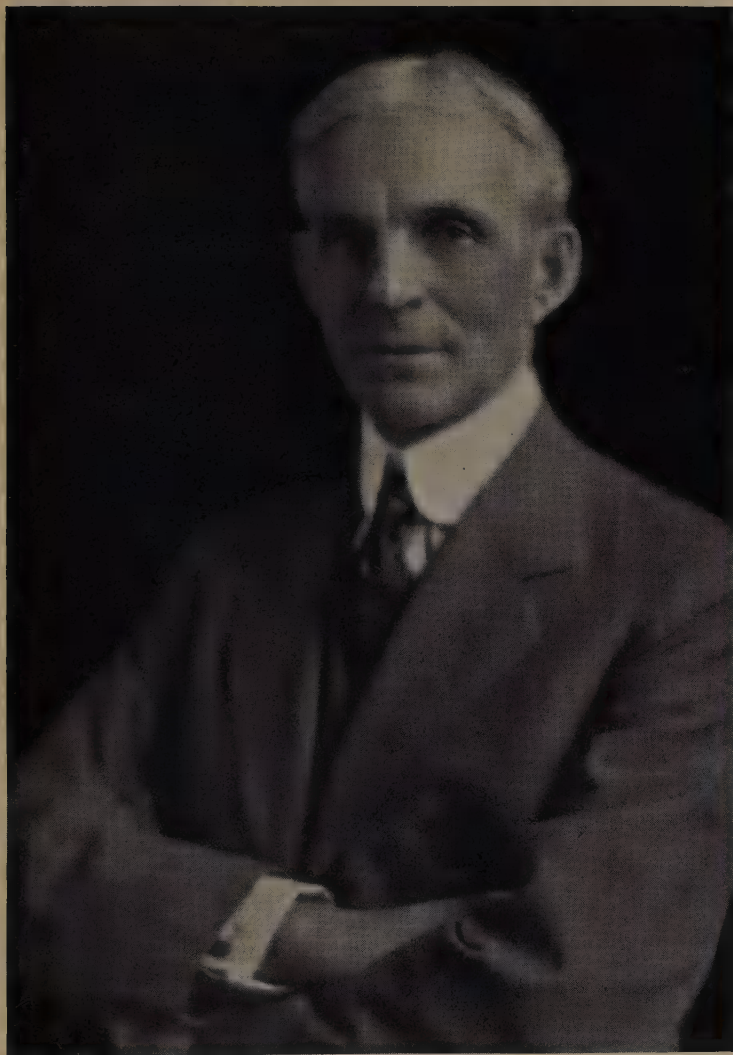
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MR. FORD: When I say color, I mean any color in its proper place. In reference to magazines, you mean brilliant colors?

MR. TRINE: I mean that where twenty years ago, or even ten, advertisements—cuts or illustrations—were almost wholly black and white, now in magazine advertising you see the most beautiful color combinations.

MR. FORD: That's true.

MR. TRINE: I feel that as a race we are just coming to that point in our development or evolution, where vibration through the sense of the eye is now reaching the place where vibration through the sense of sound, the ear, has been for a very long time. One sees evidences of that in beautiful colors and more artistic combinations of colors on almost every hand, in fabrics, in big store window displays, the use of more color and more artistic combinations of color in our homes and our thea-



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ters. Our later automobiles are giving evidence of that by the many beautiful shades and tones of color in which they are finished. Even the airplane is calling for, and is now beginning to get, its color complements.

MR. FORD: Well, I like all color, every color in its place. A young man was here some time ago to show us some new samples of color. We were interested, and here is the reason: he had the colors of stones. We spent a couple of hours with him. To study the colors of all the different gems and stones is really interesting. The colors so naturally agree with the substance and texture of the stone itself. That is true art, and fitness and design, texture and color agreeing. A color that interested me is called "desert sand." It is a fine color, and serviceable. There are five or six different color combinations that I especially like.



## PART THREE



## PART THREE

Our conversation was about to be resumed—so it seemed—this morning, for at the very time appointed Mr. Ford came in. It was, however, with: “Say, if you like the old music, played on the old instruments, there’s a little group down at the music-room this morning. Come on, let’s go down. Other things can wait. This is too important an occasion to miss.”

There were several there already when we went in, among them a minister from a neighboring city and a lover of the old music, a New York writer, and the head of the hundred-million-dollar company from another state.

It was a visiting group of three musicians,

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making a specialty of the old songs of about the Civil War period and a decade or two following. The regular musicians were at their instruments, four in number: the cymbal, the violin, sousaphone and dulcimer. They were ready to join in at any opportune moment. This they did several times, and with considerable relish. Among the old songs rendered were: *Oh! Susanna*, *The Little Old Log Cabin in the Lane* and *Carry Me Back to Old Virginia*. Two or three more of the old songs were sung, accompanied by darky steps, while the singer, in addition to the accompaniment being played, strummed the guitar.

Going forward at the conclusion of the performance—to thank and congratulate the visiting group—Mr. Ford picked up the violin and played over again a portion of one of the old melodies; then the jew's-harp, and on both he played unusually well.

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Every day the regular musicians are at the music-hall and dance-hall, which is a room of considerable dimensions at one end of the great Experimental Building, playing for the children's classes, or dances, under the supervision of a dancing master; or for the social dances of the older groups. These are held every week in the season. There are classes for various ages several times weekly. The same instruction has been carried very widely into the public schools, which brings it to many thousands of children of all ages. The purpose of the dancing lessons to the children is not so much to teach the dances, as to inculcate grace, self-possession and deportment.

MR. TRINE: You were saying the other day that you have never been ill, practically never at least; that you never have had a doctor for illness, and that you are just about as com-

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plete as you ever were, with the exception of a tooth or two. Also, that you wouldn't have lost it—or them—had you known what you know now.

MR. FORD: I think I should know what to do now.

MR. TRINE: Do you use glasses much?

MR. FORD: No, except for very fine print, or a poor light.

MR. TRINE: I recall your saying that in not wearing glasses your eyes are getting stronger.

MR. FORD: That is because I am learning a little more about food. And then I exercise my eyes; you can exercise the eyes, you know, the same as any other part of the body.

MR. TRINE: I made the statement, you will recall, that two million people in this country are continually sick, and as a consequence are out of employment. For upward of five years I have been deeply interested in the study of



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health, in getting ready some time for a little book along health lines. I have come to the conclusion, and have numbers of times stated as my belief, that what is the matter with at least eighty per cent. of the people with whom something is the matter, is due to faulty eating—primarily to eating too much denatured and therefore unnatural food, eating bad combinations, and in many cases overeating.

MR. FORD: Yes, most of the ailments of people come from eating too much, or eating wrong things. I even go so far as to think a great deal of crime is due to this, as well as despondency. Ailments are caused by, if not entirely due to, faulty eating.

MR. TRINE: By faulty eating, I wonder if you mean what I mean. I mean that we eat too much denatured and therefore devitalized foods, such as the grains from which the real, vital, building elements are almost entirely

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taken; also wrong combinations, and overeating. I feel that we should eat more food in its natural state, and especially foods that grow and ripen in the sunshine—not altogether, but some each day—and not kill that certain vital or *life element* that is in the food.

MR. FORD: Now, I don't want to indorse anybody's theory. My own experience convinces me that there are foods and combinations of foods that are very injurious. I may be wrong, but I believe that most of the ills are caused by faulty eating. I said that I do not want to indorse any food theory, and here is one reason: maybe we won't be eating the same kinds of food in ten years that we use now. Science may find that our present foods are not right at all, or not the best. We may have different food entirely. It is too early to be very dogmatic on the subject.

MR. TRINE: To be concrete, here is an ex-

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ample of what I mean by devitalized foods. Not long ago a report of a health survey of the Chicago public schools revealed the fact that over eighty per cent. of the children had defective teeth.

MR. FORD: What was this attributed to?

MR. TRINE: Well, it seems to me to a great extent feeding them white flour instead of the whole wheat flour, hulled rice instead of the brown rice, hulled oatmeal instead of the entire grain, so that better teeth structure can be built. These in their *natural forms* contain in abundance the phosphates and the limes that are especially needed for the proper building of teeth and bone structure, to say nothing of their great value in connection with other parts, and in connection with the proper functioning of the body. We know that any amount of outside care, although good in itself, will not preserve teeth that are not properly

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nourished and built. They have lacked perhaps in many cases also in not getting enough fresh things and bulky things that have the necessary mineral elements in them.

Food, to be right, must not only contain the building elements, but must also contain in proper abundance the mineral elements, which are to a great extent the regulating elements for the body, and to some extent also the cleansing elements. The body is composed of sixteen elements, mineral elements, and these must be preserved in *or near their proper balance*. Otherwise disarrangement and ill health will result. Now what do we do? We boil most of our vegetables, even potatoes, and then pour the water, into which has been deposited much of these valuable and essential mineral salts or elements—every particle of which should be retained and used in some way—down the drain. In some things, both

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vegetables and fruits, several of these elements are found to be most abundant between the inner and the outer skins, so that cooked, or better, baked, unpeeled, as in the case of the potato, we are enabled better to get their full value.

MR. FORD: I agree with you as far as the juices are concerned. Many people throw them away, yet they contain some of the chief food values. But I do not go sled length with you in the other matters. As to white flour, there is difference of opinion. I find that most of the theories of unscientific men may be too sweeping. Five things, I am sure, are injurious; of course there are more than five, these are but things we commonly use. One is sugar. Another is too much starch. Coffee is of no real use, nor tea. Too much wheat is not good for older people. There is no need of meat for food, especially red meat. Wheat, even whole

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wheat, is all right for the young—they can stand anything—but not the very young. When people had to chew their foods more their teeth were stronger.

MR. TRINE: Do you feel that the same is true in regard to the eyes, that defective eyesight may be due to defective eating?

MR. FORD: Yes, there is a close connection between malnutrition and any physical failure. For example, look for malnutrition if anything is wrong with the hair. Malnutrition really means scarcity—under-nourishment. It may come just as readily through overeating. The three errors of diet are eating too little, eating too much, and eating the wrong things. Moderation in food, however, takes the edge off all three errors.

MR. TRINE: I feel that we should eat more fresh things. I mean things like lettuce, cabbage, spinach, celery, tomatoes, artichokes,

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fresh peas and beans, and things of that type. The avocado has very wonderful food qualities, if we are able to get it.

I feel also that we should make a greater use of fruit in its natural form, especially the citrus fruits: oranges, lemons and grapefruit. It has been clearly established that the citrus element has the effect of neutralizing the acid condition of the body to a very great extent. That is the unfortunate condition that the bodies of such great numbers of people are in continually. The system, to be healthy and normal, should be maintained in an alkaline rather than in an acid condition. Some, not knowing, think that these so called acid fruits will produce an acid condition of the body. The contrary is true, however, and this applies to all fruits, unless used greatly to excess.

I recall your speaking once in regard to your practise of keeping your body and your

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mind fresh and clear by fasting sometimes. Do you mean that once in a while you believe in a little fasting—or rather, that you believe in a little fasting once in a while—or do you mean simply dropping a meal now and then or eating lightly?

MR. FORD: Well, if I feel a cold coming on, which is rarely, and I want to get over it quickly, I fast for forty-eight hours. Mrs. Ford knows that I have gone without eating for forty-eight hours on different occasions, and so doesn't think anything of it. I drink a lot of water, but do not eat anything. And so the cold does not develop. But that is rather late prevention; it should begin earlier with the causes of colds. In my experience, a cold usually comes from eating. One goes out to a social event, or something like that, eats wrongly. But a forty-eight-hour fast fixes it. This is one example; but I find a little fast-



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ing of very great value at times, when I don't feel just right.

MR. TRINE: I am interested in what you have found of value along this line. You may be interested in an experience of mine some time ago, which connects with what we were saying about fruit juices,—especially the citrus fruits. I had returned to California from New York, after a rather strenuous and over-extended time there, in a run-down condition. I try to keep myself always up to par as nearly as possible. I felt that I should take some very definite steps to get my blood stream into its healthy normal condition again. I cut out everything of a heavy nature in food. Flesh foods I do not use anyway. Then I made it a practise to take three times a day between meals a large glass of orange juice, to which I added about a third of a lemon, or the juice of half a grapefruit. Then at meal-time I made it

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a practise to eat all the fresh green things I could get—fresh vegetables, cooked and uncooked.

Now don't laugh at this: there was a splendid little cafeteria three or four blocks away, owned and managed by a graduate of the Domestic Science School of Columbia University. I arranged with her to get regularly about a pint of the juice that their spinach was cooked in. They served a great deal of spinach—always fresh and always well prepared—so it was easy for me to get this amount regularly each day. I would heat it and would sometimes drink it slowly just as it was, and would sometimes add to it a little bran or whole wheat bread. The large glasses of fruit juice I took about midway between breakfast and lunch, and between lunch and dinner, and the third just before going to bed at night. I don't think one ordinarily should take fruit juice

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with other food, for it may cause fermentation; and the glassful just before going to bed, uncontaminated by other food, had a better chance to get into the blood stream to do its cleansing and building work.

Well, to make a long story short, in a very short time I had changed the condition of the entire blood stream, with the result that I was fully up to par again. I will say, however, that I spent a great deal of time outdoors *in the sunshine*.

MR. FORD: Sunshine and plain food are good doctors.

MR. TRINE: Another thing. We hear a great deal about hardening of the arteries at certain ages, and there is much of truth in it. Do you feel that even after that condition has come about, it can be overcome or corrected, through a thoroughly strict and scientific practise of right eating?

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MR. FORD: I believe it can. I think that age can recuperate.

MR. TRINE: When we once realize that whatever we eat is within twenty-four hours in the blood stream, which is the very fountain of the life of the body—the all-determining factor, we might say—it is easy to understand the close connection that exists between the right kinds and elements of food and the health of the body.

The same is true in regard to breathing. When we understand that wonderfully fine capillary system that permeates the entire structure of the lungs, whose work is to supply oxygen and purify the blood as it passes through, we can see how almost instantly the full deep breathing of pure air affects the blood stream and the condition of the body. Increasing numbers of people are understanding these things better, and that is one of the

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chief reasons, I feel, for the increasing interest of so many along health lines.

MR. FORD: Here is a line of investigation that I believe could be pursued with great benefit: food specialists should try to find some food or combination of foods that will help to develop strong will-power. There are food regulations for almost every kind of physical disorder, why should there not also be a possibility of feeding a man so that he may be built up against mental or moral weakness? Normal health, I assume, includes normal will-power and normal tastes.

MR. TRINE: There may be something in that, —and more than we know.

MR. FORD: A friend said to me a short time ago, "Mr. Ford, what do you eat?" and I said, "A little of everything." I find that I have got along pretty well by following my own instinctive choice.

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But I do not advise anybody on food. I am trying to find what food is best for me. And there is no rule that I know of except that when one is sick, the only thing to do is to fast; and no one can fast very long unless he drinks water; and the more water he gets the better off he is. In case an occasional short fast is not convenient, the next best fundamental is to masticate the food well. When a person chews his food well, the appetite will be appeased sooner. In a way, better eating leads to more temperate eating.

These are the general things that I feel like saying about food and eating. But I won't advise anybody about what particular foods to eat and I won't indorse any theory. The main thing is not to eat more than is necessary—nothing too much. If any one doesn't believe that, let him try it.

MR. TRINE: A friend, a lecturer on applied

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psychology, and deeply interested in food and health matters, tells this story. He has a friend living in Washington, an old gentleman, so interested in the matter of food to the exclusion of almost everything else that he is what some would term a food crank. They were talking one day, and this friend said: "No, Gates, you are wrong. A man is not *what he thinks*, a man is what *he eats*. If he eats a whole lot of meat, he becomes like an animal. If he eats a whole lot of pork, he becomes like a hog. I tell you a man is what he eats,—I eat *nuts*."

I don't believe in being a food crank, or trying to lay down rules for others. The thing that I have found of value for myself, might not fit your case. I do believe, however, that there are certain fundamental principles relating to right food and right eating, that not only may, but do, mean the difference between

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good normal health and vitality, and ill health and weakness of body, and even of mind.

MR. FORD: I am trying to find the proper food. We are trying to find it for our schools. We have put the idea into practise at one of our schools. Some of the young children of that school were sick during the winter. Our first inquiries concerned the kind of food they were getting at home, and then we corrected the deficiency as far as we could, by meals which we served at school. We are feeding the boys in the Trade School here now. We are trying to give them the best food. They are gradually learning to eat properly and not too much.

Take the case of the little children at one of our schools in another state. For a time there were five or six who stayed away on account of sickness. We wrote the manager of the school and told him that this trouble



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must be overcome. Investigation was made, and the parents consulted so that the children would be properly fed. Then we found that they were brought to school in a bus for a distance of about three miles. I told them then that there was only one thing to do, and that was to fix up a path inside the fence half a mile from the school,—that is, to protect them from the traffic of the road. Now they get off the bus half a mile away, and go inside the fence. The bus driver follows them to school, and the children run around, and play all the way, jumping the fences on the rest of the way to school. They do the same thing in the afternoon going home after school; they walk or run the half-mile fenced off. You see, they hadn't been getting the proper food and exercise before. Since then all have been well except one, and that is a special case.

MR. TRINE: We were speaking of that cer-

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tain vital or life principle of foods. We hear a great deal to-day of vitamins. No one knows just what the vitamin is,—no one has seen it. We know, however, that there is such a thing. Now I predict that we shall eventually find—and I shall be glad to have you see some time if my prediction comes true—that what we call the vitamin, is nothing more or less than a certain vital, or life, principle or element that the sun packs into various foods, and primarily those that grow and ripen in the sunshine. And we will do well, I feel, to use these foods as we get them, and not by cooking or any other process kill or destroy this vital element.

Everything of course as we trace it down is from the sun. Were the sun blotted out, within a couple of hours perhaps there wouldn't be a vestige of life of any kind on the earth. I believe also that the human body needs the

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sun just the same as the plant needs it. I have found this true in my own case, and I know that large numbers of others are finding it true.

We would be more healthy if we lived more in the sunlight, and also if we permitted it to get directly on our bodies more than we do. It is being found by scientists that the reason the climate of California and its neighboring states, Nevada, Arizona and New Mexico, is healthier than many other parts of the country, is because more of the actinic rays of the sun, the life-stimulating rays of the sun, get through to the body. This is due perhaps to the clearer character of the atmosphere, which allows them to come through more fully.

I am tremendously interested in something that will do more than we are now doing for the prevention of ill health and disease, and am convinced that we are spending too much

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time and energy in trying to find the cure rather than in trying to find the cause.

MR. FORD: Certainly; prevention is the thing, and in order to prevent, you must know the cause. The hospital has been a great source of interest to me. I have watched many things, have asked many questions, but the conclusion I have come to is that the true hospital should also be a health school. That is my thought. As long as people know that they can get cured they will have a good time getting sick; they won't abstain, they won't be temperate.

MR. TRINE: You have anticipated what I feel, that with your real genuine interest along health lines, your ability to see and to do things, you have in your power a wonderful opportunity as a sort of pioneer through a great institution which will have as its work teaching people to keep well.

I have found several simple things of good

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value along that line. Each morning before breakfast I drink the juice of half a lemon in a large tumbler of water. Another bit of personal experience—the use of salt. Every morning I gargle my throat with salt water; it is a wonderful tonic for the mucous membrane. We don't realize the splendid qualities of salt when used externally. It is also good for cleaning the teeth occasionally, instead of so much tooth paste or powder. A very able dentist near New York, at one time President of the New York State Dental Association, told me, only recently, that he is advising practically all of his patients to do away with the constant use of tooth pastes and powders, and use salt for both the teeth and the gums.

MR. FORD: Yes, salt is one of the best things for the teeth. And also for the hair. A couple of teaspoonfuls of salt dissolved in cold water

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and rubbed into the hair helps to keep it vigorous. Yes, I am a great believer in salt.

MR. TRINE: What do you feel in regard to exercise? Should each individual take a certain amount of exercise each day?

MR. FORD: If they feel right, they don't need very much. If you feel ambitious enough to want exercise, the chances are you don't need it; and if you really need it, you don't feel like taking it. One of the best ways to exercise is to run a short distance. I do that practically every day. Mrs. Ford and I make it a practise to walk a mile every evening after supper. Then the mile back, makes it a two-mile walk.

MR. TRINE: What is your thought or your practise in regard to sleep and rest?

MR. FORD: The same as with everything else. When we learn how to live properly, we won't require as much sleep as when we are all stuffed up. I find that eight hours' sleep is

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about the thing for me, and then I am up early.

MR. TRINE: Just what do you think or how do you feel about smoking?

MR. FORD: It's of no use. Do you see any use in it? Mr. Edison made a study of cigarette smoking some years ago and found this to be true. He stated in a letter once, that the injurious agent in cigarettes comes principally from the burning paper wrapper. The substance thereby formed, "acrolein," has a violent action on the nerve centers, producing degeneration of the cells of the brain, and this action is quite rapid among boys. I understand that he employs no person who smokes cigarettes.

MR. TRINE: It is interesting,—these thoughts from both you and Edison. I myself look upon smoking not from any prejudicial standpoint. I look upon it rather the same as eating a

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piece of pie—all right in itself. But I do believe that the excessive amount of smoking going on now, especially on the part of young men and women, is detrimental,—and in some cases exceedingly detrimental. I feel keenly that the growing habit on their part is becoming more and more serious. Of course two or three cigarettes or mild cigars a day would probably do no harm to any one, but the excessive amount of smoking is exacting unquestionably a very heavy toll. Many feel that it often batters the nervous system of young men and young women, and is responsible to some extent for the increased use of drugs.

MR. FORD: Yes, and yet tobacco is here. Tobacco contains some very powerful element. Therefore tobacco must have some use in the world. But have we found its use? Maybe not. Anyway, I am convinced that smoking it is not its intended and best use.



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MR. TRINE: In addition to its effect on the brain and nervous system, I feel that one of the damaging things resulting from excessive smoking is its effect on the mucous membrane of the entire system, one of the vitally important things to keep free from any irritated or any catarrhal conditions. It is one of the most important parts to keep clean and up to par, so that it will not afford an inroad to those things that often attack it when it is not so kept.

MR. FORD: I don't know whether smoking is done excessively or not. I have observed it lately, and have noticed so many who light a cigarette, take a few puffs of smoke, inhale it, and throw the cigarette away. Here is a case that has come under my own observation: I know a man who was a heavy smoker. If he talked with us for ten or fifteen minutes, he would make an excuse to get out and take

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two or three puffs of smoke. He was burning matches all the time. It was more than a habit with him. He was thin, his nose was red, he had blue lips. He was like a narcotic addict; he had got to the point where he was a tippler in tobacco, and it was poison to him. I asked him if he could not quit it, and he said he wished he could, he wished that somebody would tell him to quit. I told him it would take two or three years to get over the effects, but he said, "If you tell me to quit, I will quit." I said, "All right, quit. In five years you will be much better for it." I saw him a short while ago, seven years after, and he is robust, vigorous and feels good. He quit it himself. He weighs thirty pounds more than he did.

We see the change continually in heavy cigarette smokers who come to work here. They are not permitted to smoke in our shops

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or offices, trains or ships, and gradually you see them take on weight. No smoking is allowed around our works anywhere, and no smoking is allowed on the property—either fixed or movable property.

MR. TRINE: What do you think about drinking?

MR. FORD: Well, that is the same as smoking—useless and harmful.

MR. TRINE: Do you feel that the Ford Motor Company is better off with present conditions than before the Eighteenth Amendment was enacted and the saloon driven out?

MR. FORD: Yes, I am sure of it, and I know the men are.

MR. TRINE: As bearing on the question that is before the American people: What method do you feel should be followed in getting out of the condition that we apparently have got into? Should we proceed in accordance with

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the Amendment, and go right ahead and enforce it?

MR. FORD: There isn't any question. Prohibition is here. It is the deliberately adopted national policy. There should be enough power to enforce it. We enforce it here. Nobody can come around here who drinks, and if he does, we trace it clear down to where he got it.

MR. TRINE: Do you have much of that, or just a little?

MR. FORD: We have very little of it now. At first, we had our share. But we went after it vigorously. Our men rooted out a great many dens. And as to the Eighteenth Amendment, it is quite generally obeyed. There is far less drinking than ever before in this country. If Prohibition was not a success you would not hear so much complaint about it. The saloon is gone, and everybody is glad. The younger generation is growing up without a national

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liquor business in its path, and everybody is glad. Of course, the remnants of the boozing generation are still with us, but when they drink themselves to death, it will be mainly over.



## PART FOUR





## PART FOUR

There is perhaps no manufacturing plant in the world that has a greater experimental laboratory or a greater staff of skilled engineers, than Mr. Ford maintains. Experimental work is always in progress: some of it in connection with perfecting still more the present output, or lowering the cost of its production; some of it concerned with the things of the immediate or the distant future.

Mr. Ford himself takes a keen and continual interest in all of this, for the bulk of it consists of his own inventions or conceptions. He has a wonderful equipment now, both "within" and "without," and exults in having the "tools," and having the "chance" to work, and produce in this larger way. His

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method of experimentation is similar to Edison's. It is that of infinite numbers, scrapping the ninety-nine if need be, or the nine hundred and ninety-nine, but eventually always getting the one. As near perfect as possible is the ideal that is invariably set and worked for.

In the realm of accuracy of measurement and therefore of construction, the use of the Johansson gages which measure accurately to one two-millionth of an inch, is an apt illustration. These have now been taken over and are not only used, but are also manufactured and distributed by the Company.

Mr. Ford is not a golf player, or player of games, as such, of any type. The wide range of experimental work that is always progressing in the plant is so interesting that in itself it constitutes a continual game. Occasionally he will drop everything in order to get away from the "stale little entities" for a brief

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yachting trip, an antique-buying expedition, a visit to Wayside Inn, or a quick trip abroad.

MR. TRINE: Mr. Ford, what is your religion?

MR. FORD: Every man works out his own religion, if he gives it any attention at all. It comes partly through thought, partly through experiment. Every one has his own individuality of thought, and I suppose that every one tests certain matters by experiment. I don't mean by casual experience. Sometimes that is not a test, because it has not been real or directed experience. But the experience we get from intelligent experiment is good evidence for or against. I believe it is possible for us to experiment in the special field we call religion, and that the points where most men are in fullest agreement may be regarded as the common ground of truth in that field. Not that I think religion is a field off by itself, separate. No, it includes everything, and eve-

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rything includes it. It is simply our beliefs, our foundation principles, our attitude toward the seen and the unseen, toward our duty, our fellow men and the changing panorama of life.

MR. TRINE: Yes, that is all reasonable, but it does not tell what *your* religion is.

MR. FORD: I know a man's religion without asking: just see how he acts, how he fronts life. It is impossible to write a creed, a complete creed, because it is so hard to put some things into words, but if you truly have a creed, it is not nearly so hard to live it. Men easily live what they really believe; they can't do anything else. So, to find out what men believe, really believe, don't listen to what they recite, but watch what they do.

MR. TRINE: What do you think of the church? Has it a place in life?

MR. FORD: I have no doubt of it. The church—I am speaking now of the building itself—

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does good to the people who go to it. I go so far as to say that it is impossible for any one to go into a church building without receiving benefit. The very atmosphere is helpful. The place is saturated with the aspirations and confidence of all who have been there, and they have all left a little of their own experience behind to be a benefit to those who come after. Personally, I don't see how any one can escape getting good from going to church. But I do not go often myself. I used to. Nowadays, I go mostly where I am not known. When I am up at the lakes I sometimes go into an Indian Episcopal church.

MR. TRINE: You have thought about religion considerably, then?

MR. FORD: Yes, as most folks have. For twenty-five or thirty years. It is a matter which everybody wants to have settled in his own mind. We can't live always with problems;

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there must be some things settled. Religion is something on which every one wants to feel settled. I suppose that is part of what is called the comfort of religion.

What we call "belief" now, was once knowledge. That is one of my beliefs. I am sure that once upon a time the human race actually *knew* the things which they now say they *believe* or hold by faith. Faith is a means to knowledge. I believe that nowadays it is a means to bring us back to the knowledge which the race once had and lost. I think that something has happened to the race; it has fallen under a cloud, and things that were once clear as day and of common knowledge, are now so misty that we must hold them by faith. Another of my beliefs is that we are in contact with all about us, that we ourselves are a universe in miniature, with the self as the center and numberless millions of entities

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making up the thing we call "I"; that we function not only on the planes we see, but on others we do not see; that we are ourselves little universes coming to consciousness, trying to recall powers and knowledge we once had.

Everything you see now,—we have been through all of it before. We are central stations with myriads of entities going and coming all the time with messages. Thus no one is alone, no one is helpless. All the material and insight that exists is available for those who send for it and can use it. The more you use the more you have. One of the cardinal rules of life is use. If you want more of anything, use what you have.

MR. TRINE: And then you have mentioned your belief in reincarnation.

MR. FORD: Yes, because it offers an explanation for so many things that otherwise remain

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unexplained. And it answers the rule that experience is the purpose of life. It is merely one phase of the world-wide and ancient belief (which was once actual knowledge) that life is continuous, that we go on and on. We *believe* that now, but there was a time when we *knew* it. Besides, it offers an intelligent explanation of the inequalities of life, of the differences in wisdom and maturity of people born into the world.

MR. TRINE: And the differences in success?

MR. FORD: Well, that depends on what is meant by success. It isn't the same as fame. It isn't the same as wealth. Many unsuccessful men have both of these. No, success is some very satisfactory fulfilment of one's own life, and there must be much more of it than we ever hear of. If success is only that which we hear about, there wouldn't be enough for the world to get along. It is like greatness.



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The world is full of greatness that we never hear of.

MR. TRINE: Mr. Ford, is there a secret of success?

MR. FORD: Certainly. I know two people who have found it.

MR. TRINE: Found the secret? What is it?

MR. FORD: Getting ready. Getting prepared. There were Edison and Lindbergh,—they both got ready before they started. I had to find that out too. I had to stop for ten years after I had started; I had to stop for ten years and get ready. I made my first car in 1893, but it was 1903 before I had it ready to sell. It is these simple things that young men ought to know, and they are hardest to grasp. Before everything else, get ready. When I say "before everything else," I know it includes almost everything else.

MR. TRINE: To go back to something reli-

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gious, or semi-religious: they tell me, Mr. Ford, that you have a high regard for Sunday.

MR. FORD: Well, if you stop and look at it, Sunday is a wonderful institution. The busiest nations of the world work and buy and sell at the fastest pace ever known, in the greatest volume ever known, and yet they stop one day a week. You would think the thing impossible, yet they stop. Banks close. Schools close. Markets close. Courts and legislatures close. Railways run on reduced schedules. A most remarkable thing. And, if you will notice, the nations that come through best are the nations that give most regard to Sunday. I do not say that the one causes the other. It may be that the same wisdom which makes them such great successes also enables them to see the value of Sunday, or it may be that their keeping of Sunday helps them get the wisdom

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that leads to success. Anyway, they both seem to go together.

We keep Sunday strictly throughout the Ford Motor Company. Sometimes we find foremen or bosses who think that things can't wait and order Sunday work, but they are mighty soon checked. Everybody needs a day off, and not just any day, but the same day that other people have. The trouble with any encroachment on Sunday is that the working man feels it most. It takes him first. If anybody should have a regard for Sunday, it is the working man. In these times, I think that one day is not enough. We believe in a five-day work week here. The other two days are for economic consumption of products and also for mental and social upbuilding.

MR. TRINE: Speaking of working men, Mr. Ford, reminds me of another question I

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wanted to ask you. What do you think of unemployment on account of age?

MR. FORD: I don't believe in age limits. It is always ability that counts. Some say that a man above fifty is of no use. Why, if all the men who are above fifty retired from the work of the world, there wouldn't be enough experience to run anything. Besides, men are not as old at fifty as they used to be. Fifty used to be old age. Now it is just maturity. I think that our greater variety of interests helps to keep people young for a longer time.

MR. TRINE: I think I said once that I would tell you of my last contact with Burroughs. He had been to visit us at our place on the hills back of Croton-on-Hudson, an hour's ride up the river from New York City, where we lived for a number of years before going to California. It was arranged that we should go for a day to Riverby, at West Park, which

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was on the other side, the west side, of the river, a few miles farther up.

It was in June when we went. There were five in the party. When we arrived, he said that he had planned the day at Slabsides. So he bundled all of us, and the provisions, into his Ford. He was at the wheel, and the way he navigated the woodland road, sometimes over rocky ledges, was, at his age, really unusual. We remarked on it, and he replied: "Well, this Little Beastie [that was the name he always used] will go most anywhere for me."

"As a part of our lunch," he said when we reached Slabsides, "I am going to cook brigand steak to-day out in the open." He then prepared his fire, in order to have a fair bed of coals later on. When this was ready, on a green stick two to three feet long that he cut from a maple sapling he threaded little chunks

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from slices of beef, with thick slices of onion in between. This he cooked by moving it continually over the coals. Two or three times in his eagerness he got a bit too close to the fire and singed the end of his beard. He didn't seem to mind this. But another thing he did mind. It was just at the time the mosquitoes were thick,—and they certainly were thick that day. It was particularly hard for Burroughs with both hands engaged in cooking operations, so that now and then he had to rest one end of the stick on a stone, to slap at the little pests, and always with, “These *damn*' mosquitoes!”

But it was a glorious day at Slabsides, and one that I shall never forget. I have made up my mind that if I meet Burroughs in the other world I shall say: “Do you remember the last time we were together, the day in June, when you took us with your Little Beastie over to

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Slabsides, your camp-fire, cooking in the open, and those 'damn' mosquitoes'?"

Burroughs had a good memory, a keen quiet sense of humor, so I am almost sure of his response.

MR. FORD: Yes, the brigand steak was a great favorite of Mr. Burroughs, especially outdoors. The last time I was at Riverby we cooked a brigand steak by the side of the big stone up on the hill near his house. I had found an ax imbedded in the soil of the garden, an old ax. It had the name of "Kelly" stamped on it. Mr. Burroughs was quite excited about it. "Why, that's my grandfather's ax," he said. "Well," said I, "let's bury it here again, and then some day you and I will come here and dig it up again." But Burroughs said, "Maybe you will be here to dig it up, but I won't." Then he went to California, and died on his way home.

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MR. TRINE: Several times while we have been talking, that splendid little summary of Burroughs in *The Summit of the Years* has come to my mind. You perhaps know it. I have quoted it in a book, and I think I can give it just as he wrote it. It is:

“I am in love with this world; by my constitution I have nestled lovingly in it. It has been home to me. It has been my point of outlook into the universe. I have not bruised myself against it, nor tried to use it ignobly. I have tilled its soil, I have gathered its harvests, I have waited upon its seasons, and always have I reaped what I have sown. While I delved I did not lose sight of the sky overhead. While I gathered its bread and meat for my body, I did not neglect to gather its bread and meat for my soul.”

We are living in an age of great and almost constant activity. Everything seems to call us



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to action, and more and more to things outside of ourselves. There are certain conveniences and certain gains in this, but there are losses as well—and greater than we realize, I sometimes feel. Even our modern, and in some ways wonderful, automobiles, aeroplanes, graphophones, radios; our city life with its increasing noise and commotion (to say nothing of its increasingly crowded-out sunlight and bad air) all seem to call us away from the real center of life within, where, after all, real happiness and satisfaction lie.

To balance this, and lest we wear ourselves out and fly off at a tangent, so to speak, we need in a very definite way to institute the practise and thereby grow the habit of taking a little time in the quiet each day, in order that the real inner life may function in a natural and normal manner. You recognize the value of this, as is evidenced by your practise of now

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and then sitting, and at times for hours, alone in the quiet of your garden. And then I recall somewhere your saying in substance this: "Suppose we all moved outdoors every spring and summer and lived the wholesome life of the outdoors for three or four months."

This may not be possible in all cases, but it points nevertheless to a very great truth. We run a great risk of life becoming too artificial, and when we allow it so to become, then the things that constitute the real life, the things of the mind and spirit, grow weak and indistinct, and failing to function properly, fail in their guiding force.

I often think of Burrough's statement when, in speaking of the quiet place, he said: "I come here to find myself; it is so easy to get lost in the world."

MR. FORD: Of course, there is much in what you say. Most great work is done in quiet.

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That does not necessarily mean bodily quiet. Sometimes when I am hard at work on a problem there comes a point where I can go no further. Then I stop and put the problem away in my mind and forget it. In six weeks or six months it can be taken out and progress made. It has been away in the quiet—but I have not necessarily been quiet. This is just a suggestion that there are various ways of reaching the same end, and everybody will find his own way.

MR. TRINE: I can see the value of what you have just said. From my own experience, and that of many others whom I know, I feel that it is well to realize that a little period spent each day in the quiet, in open thought, or as we sometimes term it, in meditation, in which we make and keep our connection with the Infinite Source, the source of our life and our power, will prove a priceless possession in any

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life; and more, that it will prove, if we are faithful to it, to be one of the most priceless possessions that we have.

I have thought a great deal of your remark regarding discouragement early in our talk—that when a man thinks he is discouraged, what he really needs is a rest—and then with renewed insight and energy, he may go back to the work again.

You said in this connection that you yourself have never been discouraged, and when people talk about discouragement you don't know what it means—for you have never had it.

MR. FORD: Discouragement, as they call it, is something I am not much qualified to speak about. But, so far as I have observed, it seems to be an ailment which can be treated. The man can treat it himself by change of view and rest. Discouragement usually comes through

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letting something else get bigger than it ought to be in the scale of things.

Some people are discouraged because they can not live on the scale of their neighbors. They have let the competitive idea of social importance obscure the genuine worth of life. Well, for such people, it simply means getting back to a normal level. There would be less discouragement if people were more genuine with themselves. You speak of rest. But perhaps the best rest that many people could have, would be just a discontinuance of the false attitudes they are carrying.

MR. TRINE: You have some very clear-cut thoughts along the lines of "saving" and of "self-investment." Can you state them so that all—especially young men and women—can get clearly just what you do think? I feel that we should not hesitate to invest both time and money in those things that give us a better and

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more adequate equipment for life, but that to strike the happy balance between this and some form of saving is both wise and fruitful.

I think it is well to know that although God feeds the sparrows, he does not throw the food into their nests; and that not only right thought and right activity are essential to success and independence, but early saving as well; and that in a country even as ours, where at sixty-five only three out of every hundred are independent, it is but the most elemental common sense early to begin a savings account, or an accumulating insurance account, or the purchase or building of a home.

We are in a very prosperous time in our country just now. A change will come, however. The pendulum always swings. The line of prosperity is never a straight line, but is indicated by depressions as well as peaks. There are vast multitudes among us who are now

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spending all they have and earn, who would be tremendously helped, and so thankful, were a savings account of some kind available, as an aid against the days of no work, or a greatly altered income or wage.

MR. FORD: Well, I have certain ideas about so-called thrift which I express from time to time, but somehow they are not always understood. Our old ideas of thrift grew up in a country where the farms were rocky, where income was fixed beyond any possibility of increase, where poverty and need were always around the corner. In the economic sense, life was pinched and narrow for most of the people, and the pinching habit became almost a religious virtue. That character which has almost disappeared even from fiction, was common in the land—I mean the miser. The miser was one who followed the old ideas of thrift with singleness of heart. The miser was

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an example of what thrift can mean when pushed to its logical point.

Now, what I have been trying to say is that the best form of thrift is to increase your income. The best way to increase your income is to increase your own productive powers. And the best way to increase your productive powers is to invest in your own development. I was speaking principally for the benefit of young men. Let them use what money they have in developing themselves to earn more. The best kind of saving is not pinching a penny here and there from your necessities, but being able to earn so much that you will have a surplus to save from, after your necessities are supplied.

Yet, every time I speak about saving and a better kind of thrift, all sorts of guardians of youth attack what they regard as an encouragement to youth to fling money far and wide.



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In the first place, youth hasn't much money to fling far and wide. In the second place, normal youths are going to spend what they have, anyway, and why not show them how to spend it wisely on personal betterment? One of the arts of life is the art of spending money wisely; how can they learn it without spending? One day some one brought to us a slogan which read: "Buy a Ford and Save the Difference." I crossed out the "save" and inserted "spend"—"Buy a Ford and Spend the Difference." It is the wiser thing to do. Society lives by circulation, and not by congestion.

And if it is answered that there must also be a reserve, I agree. But reserves are not built up by pinching them away from necessities; they are built up out of surplus. Suppose a man started out to build up a reserve of health by pinching down on his real bodily necessities—how foolish that would be! We

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build up physical reserves out of surplus, and it is so with society. It is so also with the affairs of the family. The family's way out is the increase of income, the creation of a surplus by plenty, not by denying actual needs.

And at the same time I appreciate the moral ingredients of the old-time idea of thrift. In so far as it meant wise caution and foresight, careful weighing of uses, restraint of wasteful tendencies, and a true sense of values, I am heartily for it. These are the very qualities which I am sure will be won by the young man who invests his money in making himself a more useful and productive citizen.

Remember, what I say applies primarily to the young man, to the boy.

MR. TRINE: We were speaking of the power of thought—its building, creative power. You then spoke, in connection with beginning any work or undertaking, of seeing the ideal, or

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the image of what one wants to accomplish. You said, as I recall, that by *seeing clearly* the things one would do or grow into, immediately a building-up power is set into operation. A thing will build itself up, you said, if you keep your thoughts upon it, and also that thoughts are materials. Is it a help, do you feel, to visualize this, or even to see it as actually built or complete?

MR. FORD: Well, it is difficult to be certain here. You ask if it is a help to visualize what one wants to do. This is just what one does. Some see only the point of beginning, and the work is unfolded as they go on. Others have a pretty definite idea of the whole scope of the work from beginning to end. But there is doubtless always some form or degree of visualization. We don't start on things blindfolded—I mean, persons don't. Nations and races may do that, sometimes, but as a rule

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persons have some foresight of what they want to do.

Certainly the attempt to visualize what you want to do is a test of whether you really want to do it or not. Some people don't want to think ahead; they seem to feel that the event can be accomplished by a wave of the hand. But sitting down, thinking it over in detail, visualizing the ideal as a real thing, does two things: it fits the man's mind to the job, and it fits the job to the man's mind. And a good many things are learned when one starts out to build up, bit by bit in one's mind, the work which he will start one day to build with his hands. Certainly it is a help to visualize.

**MR. TRINE:** We were speaking of religion. I see that you and I would state things differently—and maybe our experiences have been different. Now, Mr. Ford, I don't want to be in the position of forcing any comment from

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you on this subject, but there is something here that has through the years come to me very clearly, and that I would like to state. May I?

MR. FORD: Certainly.

MR. TRINE: There is a very valuable and a very practical element *in real religion*, which becomes a great help in our every-day affairs and problems. Jesus—with his marvelous aptitude for discerning the things of the mind and the spirit—perceived, and in his own life made use of a law that is the greatest, so far as human affairs are concerned, that has yet been known to man. It was this that he tried so hard to get over to the world. He saw and realized that the time had come for a new step in the conception of life, and in human living. A new and distinctly higher step was to be taken. He knew it for himself, and he burned with a zeal to give it to the world.

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The Kingdom of God is at hand,—this was his first public utterance; and this he reiterated over and over again. And as he explained and expanded it as he went on, it became his great fundamental message—the one all-inclusive thing: “Seek ye first the Kingdom of God . . . and all these things shall be added unto you”—this was his continually repeated injunction. And he left us not in the dark as to exactly what he meant by this, for he added: “Say not ‘Lo here’ nor ‘Lo there,’ know ye not that the Kingdom of God is within you.” “God is Spirit,” he said—and spirit is life.

It is then his revelation that the one Life, the universal divine Life—which is spirit—is the life that is within us. He never speaks of his own life in any other way than as one with God which came to him in the term—the Father; and his constant injunction is that

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all men so realize their lives. His exhortation is then that we realize that the God-life is the real life within—that it may do for us what it does for him. This higher self-realization was the reason, the secret, as he said, of his insight and his power. He taught always that the same results would be effected in the lives of all who lived in this same realization—under this law, or way of life—in fact, he called it “The Way.”

It is through the channel of *our minds* that we must bring our thought and therefore our lives, as individual lives, into such harmony and union with the universal Life, that it manifests more fully in, through and for us. The infinite, the central Life Force is always working; but we must *definitely* and consciously contact it (attach our belts to it) in order that it may illumine, energize and work more fully through and for us.

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Live this life, he said, and then: "Do not worry about your life." All other things will follow. It is cause—effect. So his great message is that the Force of Life and its attendant power is all on our side—if we are wise enough and interested enough to cooperate with it. In this way we tap, he taught, the universal Source of Life and power, and we will find that it works, if we do adequately our part, just as it worked for him. Life is not uniformly easy. We need every help—but this is the big, the *supreme help*.

MR. FORD: Yes, I have always felt that if our faces are in the right direction what we need for life will come to us, and if we are working with the *right motive* what we need for our work will be supplied. That has always been clear to me as the law of life. To my mind, natural law and spiritual law are one and the same—no difference. When this law is stated,



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it should be as plainly as a physiological law.

MR. TRINE: Our increasing knowledge of the finer forces of life and in the universe about us, is a help in that direction. It is a greater universe—and the animating Life Force permeating it through and through—than we have realized. Mind is the active and determining force in each individual life. Through it to make the individual life a focal point of contact with the universal Life Force, *does something*, that we may not yet fully understand—or the exact how of it—but the results are very certain. Increasing numbers among us are learning this; and are finding that Jesus knew what he was talking about. It unifies what we call natural law and spiritual law—all one. And it meets, moreover, the requirement of all real religion—which is the vital consciousness of God in the soul of Man.

MR. FORD: Well, let it be brought down to

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plainness. Some people may think we are thus emptying the heavens, but it may be we are only clearing them for the greater things to appear. I don't consider knowledge of this law of life the greatest thing—a much greater thing is what we are going to do with life after we learn how to live. These things are preliminary to that.

MR. TRINE: Yes, preliminary to the greater thing which Jesus called the Kingdom of God. You are right—our knowledge of the law, and the resulting new power of life, are means to greater ends. Yet, do not let us lose ourselves in the future greater ends. Do not let us lose sight of the immediate and present good which this law brings to us.

Here is a case which illustrates what I mean—and it is a right good concrete case: I went in one day not long ago to see a friend—it was on Wall Street—who is one of the head

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officers of the largest financial organization of its kind in the country, almost in the world. He, by the way, is a friend and admirer of yours. He spent a couple of days with you here, and tramped for hours with you behind the tractors and other implements over your Dearborn fields. Now you may know who I mean.

I hadn't seen him for upward of two years. The bulk of our conversation, it so happened, was along the lines we are right now considering. It developed that we agreed perfectly in regard to this *real message* of the Master. I then said that I believed that the following statement is absolutely true: As the planets and endless worlds in space are directed and cared for by the Power that created them, so there is *a way of life* whereby each individual is guided, cared for, and sustained in all of his ways, by this same Power.

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"Do you believe it?" I asked.

"Do I believe it?" he replied. "I believe it *absolutely*. Twenty years ago," he continued, "I was broken in my mind, my body and my affairs. Uncertainty and gloom pervaded everything, and then in time I got hold of this same fundamental truth—perhaps an answer to my despairing cry. With it uncertainty, gloom and despair went. Health came and the zest and joy of living—every moment—and the prosperous development of all of my affairs. For some years now one of my greatest joys and privileges is my ability to pass the facts of this truth on to my associates and friends. It is no theory with me now. What a man experiences and lives he knows—and I know."

I meet men of this caliber and this outlook continually—eager to talk on these things, and eager to testify that this fundamental message

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of the Master contains the great elemental law of life—and *that it works*. It is to me one of the most significant facts of our time.

Instead of this upward-looking, and therefore *creative* attitude toward life, we get so into the habit of looking down, and fears and forebodings cripple our energies, defeat our plans and our work, and steal from us the very joy of living—the joy that should be the concomitant of the natural normal life, whose very existence depends upon a courageous outlook, habit and on-going.

MR. FORD: Well, anything that will give us courage and real help, is of value.

MR. TRINE: Instead of standing upright mentally and spiritually—and through this physically—millions of men and women are under the spell, and in time the power of fear, and the negation that it brings. In this way, and unconsciously, *we inhibit the Power* that nat-

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urally and normally works in and through us—and therefore for us.

And what volumes it should speak to those interested in the real development of Christianity and the church—especially where the young men and women of to-day, with their clear-thinking minds on these matters, and demanding the things of real value that the Master himself taught, are concerned.

A man or a woman who finds this Inner Center, and lives from it, will never slump—in mind, or spirit, or body—but will live courageously and therefore splendidly every day, and straight to the end. Jesus knew what he was talking about; and it is the biggest thing in life that we can know. This knowledge of the *reality* of the Life within us is undoubtedly what he had in mind when he said: "I am come that ye might have life and that ye might have it more abundantly."

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Now pardon my length here—I hope I haven't been too long winded—and pardon my repeating again his great and his continually reiterated injunction and therefore teaching: "Seek ye first the Kingdom of God . . . and all of these things shall be added unto you." Do this, he said, and then: "Do not worry about your life," or as some versions have it, "Take no thought for the morrow." To me it is hard to see how anything can be more clear cut than this—and more valuable. No clear-thinking man or woman can be an apostle of despair; and to know who and what we are as he perceived and taught life, is surely the great help in this.

I feel confident, moreover, that we shall some day find the real *scientific basis* for this finding and this fundamental of the Master; and this will help us to perceive the identity of what we term natural law and spiritual law.

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Our now rapidly increasing knowledge of the finer forces of life—both about us and within us—may bring this sooner than we think.

MR. FORD: As I have said, my belief is that Jesus was an old person, old in experience; and it was this that gave him his superior knowledge of life.

MR. TRINE: One of your almost fundamental beliefs, one might say, regarding life is the fact of reincarnation; and it probably grows out of your belief that the purpose, perhaps the sole purpose of life here is “experience”—that we are here for experience, and that unless we get it now, we return and probably time and time again, until we get that that it is necessary for us to get. You have thought a great deal on this line; for somewhere you have said, as I recall it, substantially this: I believe that our conscious individuality will never be lost. No matter what plane of thought



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we may inhabit we shall be in full consciousness of our birthright of thinking, and by each experience we shall improve our character.

Has it come to you as to what probably occurs, or what the state is, when we leave the body here? And do you know I often think of that reported saying of the Master—"In my Father's house are many mansions." With his wonderful gift of clear-seeing, did he see that we go to other planets, with bodies adapted to the conditions of life there? To think that this one little planet that we call our earth, in this vast universe of universes, is the only one inhabited, has always seemed to me thoroughly absurd. Pardon my interjecting this bit of my own thought, for I am more than interested in your thought in this.

MR. FORD: Well, that is one subject where any one can run on as long as he likes and along any line he likes, because there is no

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check. A man can say there is no life beyond this, and another man can give detailed plans and specifications of a life beyond this, and neither can be checked by known facts. Two things seem clear: first, we are pretty well shut up to this present phase of life so far as our conscious knowledge is concerned; second, in our best condition we are never convinced that the present phase is all. Why should we talk about "the present life"?—it will always be this present life. Life is always life, and the fuller it is the more present the present is. We talk about this present life as if we understood it, and having disposed of it, we are ready to analyze and pronounce on another. Well, there is no other, there is only this, going on, going on, and coming to itself more and more. Life can not die. Longfellow was right—'There is no death.' It is not poetry, it is science. Life that can die would not be life.

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What you want, I see, is my opinion. Well, that is all any of us has to give. I expect to go on and gather more experience. I expect to have opportunities to use my experience. I expect to retain this central cell, or whatever it is, that is now the core of my personality. I expect to find conditions of life further on, just as I found conditions of life here, and adapt myself to them, just as I adapted myself to these. As to the religious aspects, I don't know. I think it is all religious, for that matter. The whole system is what it is, and there can be nothing else. That is my opinion. We go on. We don't stop. The further we go the better it becomes, I think. Most men, I suppose, think the same way about it.

MR. TRINE: It has been an interesting conversation to me, Mr. Ford,—interesting, suggestive, stimulating. You have indicated to me what you think is the secret of success—

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business success and real success—and that there can be neither without service, *real service*. This principle that you have also embodied and demonstrated in such concrete form, and in full measure, is and will be, I feel, if you will pardon my saying it, your big and real contribution to the world. Like “the leaven” it is already at work.

I, in turn, think I know the secret of life. Now don’t laugh. It, though, is not one—it is two. It is *love* and *courage*. If a man have always love in his heart, and courage in his soul, he is in league with Life, for love, I believe, is its end, and courage is its power.

Love illumines the way and helps also that of the neighbor. Courage is the force that not only keeps us going; it is that creative and building type of thought that is always working for us along the lines that we are going. These two will take a man anywhere in this

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world, and will push open for him then, in their own good way, the Gates that every man must enter. They will give him likewise his best equipment to meet whatever he finds there. The further we go the better it becomes, you think, as you have just said. I think so too.

THE END











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Here is Ford the philosopher and mystic, whose visions and ideals are welded into realities—who dreams, but who has the ability, and who unfolds to others his ability, to make his dreams come true.

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